THE UNITED CHURCH

JUNE 15, 1956

OBSERVER

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OF RELIGION

OTTAWA'S ELEANOR BIGGAR (see page 8)

She's C. G. I. T.
Marjorie Macdonald

Cameras Roll in Church
E. L. Homewood

Hamilton's Midnight Pastor
Amy Edwards

Letters

Reacts to Post Mortem

Dear Sir: May I react to the letter entitled "Wells Post Mortem" found in the March 1st issue?

Did the writer take note in recent article "Are We a Great Church?" where we stand in habitual giving? Certain churches never need a canvass because their giving approaches tithing. But our Church? Much of the habitual giving of the United Church has been geared to the quarter a week, has it not? Two coffees! Pace-setting pledges mean that the members of the canvass team are not asking others in the fellowship to do what they are not willing to try and do. . . We are not all equally blessed, are we? Why do men tell their minister how happy they are after they have made a pledge, some for the first time in their lives, which has cost them at least a little prayer and thought as to where in the scale of priorities God's Church comes.

What is a pledge but a promise to try to lay an offering on God's altar that is significant and for His use? Where does a silly game like bingo come into the picture? Is there an element of chance or getting something for nothing or very little in it? This sounds silly to me. . . Is the money secured through a pledge and increased interest that has been aroused by a call from a fellow member of the fellowship less clean than that of folk who will make no promise of systematic support to uphold the work that God has committed to the local congregation? What are the limits of possibility in God's work? All Wells can do is to teach men how to canvass. . . Can one neighbour high-pressure his friend across the street into doing something unreasonable and still hope to continue as good fellows along the street? . . . A real canvass that searches men's hearts is a form of evangelism long needed in many of the half-dead churches within our communion. What say to these thoughts, brother from Niagara?

Neepawa, Man. W. H. McDannold.

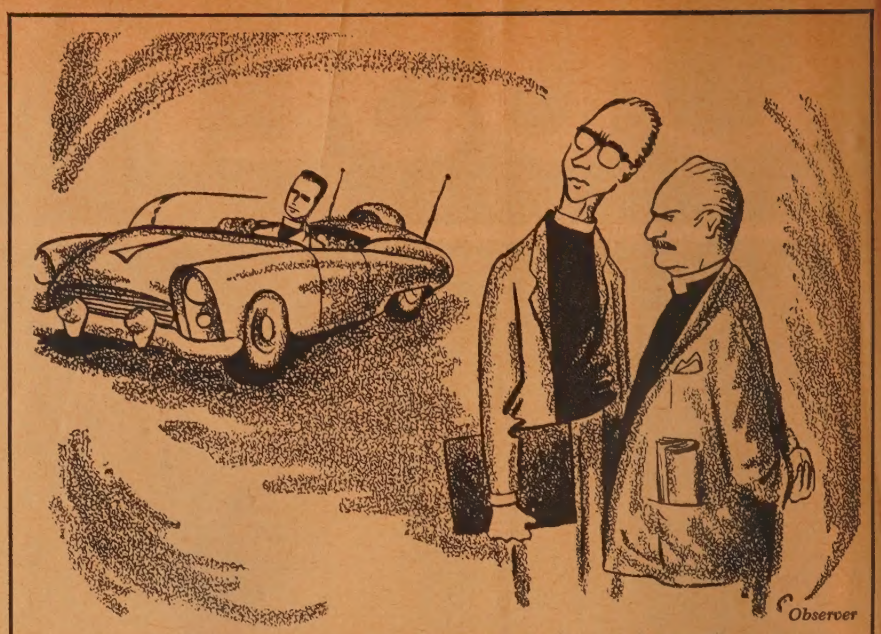
"I" and "Me"

Dear Sir: Sorry this was not in for your observation column in last issue. Some little time ago the following came over the air from one of our large city churches: "God wants you and I to work for Him." How often one hears this "I" and "Me" mistake, often in the expression "This is just between you and I" instead of you and me. And not always among the rank and file, but often among those who sport a rabbit skin! Seems a pity the poor thing lost its skin in such a poor cause.

Winnipeg, Man. S. F. J.

The Italian Way

Dear Sir: Much seems to be said and written about brotherhood in our Church at present. When the Moderator of the Waldensian Church was visiting us a few weeks ago, we discussed salaries in Italy.



"Isn't that the young man who complained about his car allowance?"

"How are the ministers paid there?" we asked. He explained that they have a stipend pool into which every congregation contributes on the basis of membership and financial strength and out of which every minister is paid equally: it being assumed that every field of service is of equal worth and importance to God and that every worthy minister serves with equal faithfulness and devotion. Actually, a strong city church may pay the equivalent of several ministers' salaries while being served by one only.

"How about your retired men? Have you a Pension Fund?"

"No," he replied, "they, too, share with the rest from the same fund."

We said nothing in reply, but we thought a lot, and couldn't help contrast with that kind of brotherhood our more individualistic way.

Toronto, Ont. M. Di Stasi.

Calisthenics in Church?

Dear Sir: THE OBSERVER is quite interesting as it deals with the whole trend of the Church inside and out . . .

But in the changing scene in the interior the most distracting thing in modern years is the "new look" in choir leaders. Choirs have always had leaders, but not this kind. Quite often this position is held by a lady who sits between the choir and congregation. During singing, be it choir or congregation, this leader waves her arms in the air in a most distracting manner, the idea being that the singing is timed by these motions. But the choir knows its work and they are watching their music, so the visible effect is that the leader is doing a calisthenic exercise to music. It looks absolutely silly in worship. Choirs sang for generations without that. But this is just another step in the evolution seeking "spirituality and beauty" and we will accept it as normal some day.

Middlechurch, Man. Jas. A. Donaghy.

Ed. We hope not.

Re Blair Commission

Dear Sir: I enjoyed immensely your editorial plea for the abolition of capital punishment but for one flaw. I know you meant no harm, but your wording put my dear father's name in a very bad light and most unjustly.

He was in agreement with your attitude, heart and soul. Though the commission bore his name it came far from representing him in its recommendations, thus throwing on him a false light. Therefore on his behalf I would appreciate space in your paper to point out the truth. The commission failed miserably to carry out the purpose my father intended it to serve.

When he was a boy at Orangeville high school there was a public hanging which he never got over and ever after he was a constant and vigorous opponent of capital punishment.

His critics said they were paying him to represent *them,* not murderers. Surely an understanding of the Bible would condemn such an attitude as pagan . . .

Fergus, Ont. Dr. Blair, Jr.

Ed. We made reference to the Blair Commission in a recent editorial. We are happy to give this amplification.

So-Called Christian

Dear Sir: We have read your editorial plea "Abolish Capital Punishment" and we must admit to some surprise that a so-called Christian should raise his or her voice against God and his laws . . .

As to Capital Punishment being un-Christian we note you do not give a single Bible quotation to back it up, so let's take our Bibles, God's written word, and see what God says.

If we want murders to cease, then let the wrongdoer know that should he break the law, his life is surely forfeited. Then and only then will he think before he or she breaks the law. Thou Shalt Not Kill.

Calgary, Alta. E. A. Blick.

Capital Punishment

Dear Sir: On the question of capital punishment all are agreed that the penal method is not in accord with our sensitive Christian feeling. But in the case of malignancy an operation is a necessity. What do statistics say?

In Italy where there has been no execution (except military) since 1876, homicides average 3,814 a year as against 300 in England with capital punishment. In Switzerland after the abolition of capital punishment murders increased 75 per cent. in five years and capital punishment was re-introduced.

In France, despite an increase of murders 1901-1905 the government brought in a bill to abolish the method. Soon afterward a brutal murder occurred and public feeling was so stirred that the government withdrew the bill. . .

We are concerned about the barbarity of capital punishment. Are we as concerned sufficiently about the enormity of the murder? It is a sin against God in which ultimately we are involved socially and spiritually. Do we realize that in the matter of forgiveness, the murderer makes reconciliation and forgiveness impossible by destroying the only one on earth who could forgive him?

London, Ont. A. M. G.

Drama Festival

Dear Sir: If you intend to hold forth editorially on the misadventure the Dominion Drama Festival became involved in recently please be as objective as possible. The victory, if any for our side, is a Pyrrhic one. . .

Are we not big enough to meet the liquor interests on their own ground? Why didn't we offer the D.D.F. $25,000 a year with no strings attached four years ago when this Calvert nonsense started? Is the scope of the M. and M. Fund so limited that it cannot reckon with a donation of $25,000 a year to support the amateur theatre in this country? Every dollar of the money would buy us a thousand dollars worth of good will and if we have to sacrifice something to get it so much the better. Pious, self-righteous Paternalism is cheaper by far but it won't buy the good life or inculcate it in others.

And while we're about it why not plump for the Canada Council. What's good enough for the Governor-General ought to be good enough for us, and 1957 looks like an election year.

On the other hand perhaps you think it a good thing to have even as little as $25,000 worth of distillery profit a year going to support a deserving cause. Perhaps you're right.

Ottawa, Ont. Gerald Metcalfe.

Nearly Fed Up

Dear Sir: Is THE OBSERVER an advertising booklet or is it a Church paper?

Unless there is an improvement in its contents, I will not be taking it much longer . . .

Glenelm, Que. E. Shearer.

Too Low

Dear Sir: . . . I feel your subscription to THE OBSERVER is too low! Truly the Church hath still the power to transform lives. THE OBSERVER is its medium, and many are glad to have some small part in the work of the Church you are carrying on.

Burlington, Ont. Mrs. J. Faraday.

Wants Pride Stimulated

Dear Sir: I enjoy THE OBSERVER very much. I have been wondering if you ever thought of doing a one column article on "Great Churches of Canada," such as *Newsweek* magazine does every few weeks in its religious news section. There are very few United Church people across Canada who realize we have Churches like Metropolitan or Eaton Memorial in Toronto, St. James in Montreal, St. Andrew's-Wesley in Vancouver, etc. It might stimulate a bit of pride in our denomination, especially in areas where our Church is weak, or amongst people who think the Roman Catholics are the only ones with nice Churches.

Fitzroy Harbor, Ont. Glenn Lucas.

Wants New Hymnary

Dear Sir: I have often wished I could buy a United Church *Hymnary* with the words printed throughout in the music staff. It would be so much easier to learn and follow a tune, and especially the different parts. We are only a small choir of 15 to 20 members and all feel the same way, so imagine how many more there would be to benefit by such a book in the large Churches. . .

Personally I think it's time we had one printed. . .

Beaverlodge, Alta. Mabel Peace.

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Devotions By PETER GORDON WHITE

Year of Our Lord

JESUS CHRIST is the only God who "has a date in history." All people that on earth do dwell, or ever did dwell here, have had stories about their God or gods. Myths, legends, like paper boats made from old letters, rush along with the stream of human affairs, bearing their few words and ideas. They are soon washed out, borne away, to be replaced by others with much the same words and ideas.

But Jesus Christ the Son of God came into the stream of history that year when Cæsar Augustus decided that Rome required more revenue, and when Herod was puppet king in one of the less important occupied countries of the Eastern Mediterranean.

Jesus has his story — eveyone has a story—but whether we like the story or dislike it, whether we find it relevant to our own story or not, has no bearing on the fact that it is an *actual* story. It is rooted in the physical, earthy world of time and turmoil, and though for some of us it gives forth a heavenly fragrance unaccountable by the soil in which it grew, yet the soil is important. In that same soil our lives are planted. Our world is his world. The same sun shone on him, the same moon by night. His incarnation and ours are somehow related.

Gifts of Grace

FAITH, hope, love and insight: these four highest achievements of human effort are so many gifts of grace, which are neither to be taught nor learned, neither given nor taken, neither withheld nor earned, since they come through experience, which is something *given*, and therefore beyond the reach of human caprice.

So speaks Carl Jung in his now classic *Modern Man in Search of a Soul*, written almost a quarter of a century ago. He continues with an interesting observation about commitment:

Experiences cannot be *made*. They happen—yet fortunately their independence of man's activity is not absolute but relative. We can draw closer to them—that much lies within our human reach. There are ways which bring us nearer to living experience, yet we should beware of calling these ways "methods." The very word has a deadening effect. The way to experience, moreover, is anything but a clever trick; it is rather a venture which requires us to commit ourselves with our whole being.

Love and Hate

IN Paul Carroll's play, *Shadow and Substance*, the servant girl for Canon Skerritt reveals the canon's contradictory character to the local schoolmaster, who hates him.

"Oh, I know," says Brigid, "you have the dagger for him because he can hurt and say killin' words. . . You see him when he's proud, but I see him when he's praying in his little place and the tears on his cheeks; you see him when he dines, but I see him when he fasts; you see him when his head is up and fiery like a lion, but I see his head when it's down low and his words won't come. . . It's because of that, that you can hate him and I love him. . . If we could all see each other all the time in big hangin' mirrors, the whole hate of the world would turn into dust."

Bible Readings

THIS is a widely quoted statement by William Lyon Phelps: "I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible." The paragraph from which that sentence is taken is equally worth knowing:

"Everyone who has a thorough knowledge of the Bible may truly be called educated; and no other learning or culture, no matter how extensive or elegant, can, among Europeans and Americans, form a proper substitute. Western civilization is founded upon the Bible; our ideas, our wisdom, our philosophy, our literature, our art, our ideals come more from the Bible than from all other books put together. It is a revelation of divinity and of humanity; it contains the loftiest religious aspirations along with a candid representation of all that is earthly, sensual, and devilish. I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed; we have the nature of boys and girls, of men and women, more accurately charted than in the works of any modern novelist or playwright. You can learn more about human nature by reading the Bible than by living in New York City."

Here are your Home Daily Bible Readings for the latter half of this month:

June 15. For Christ's Sake.....Galatians 2: 15-21
June 16. Unashamed.....2 Timothy 1: 1-12
June 17. Unafraid.....Psalms 27: 1-7

The Continuing Mission of the Church.
Acts 27—28

June 18. Anchors from the Stern....Acts 27: 21-29
June 19. The Church in the House Acts 28: 20-31
June 20. Hearing Without Understanding .....Isaiah 6: 9-12
June 21. Christ Pre-eminent.....Colossians 1: 9-19
June 22. Head of the Church....Ephesians 1: 15-23
June 23. The Chief Cornerstone .....Matthew 21: 42-46
June 24. Unity of the Church .....1 Corinthians 12: 18-31

Nine Letters of Faith and Encouragement.
Luke 9: 28-36; Hebrews 13: 9, 18-25; 1 Peter 1: 1, 2; 2: 19-25; 2 Peter 1: 1, 2, 15-18; Jude, verses 3, 17-25

June 25. The God of Peace.....Hebrews 13: 16-24
June 26. Perfect Through Suffering .....Hebrews 2: 10-15
June 27. The God of All Grace.....1 Peter 5: 8-14
June 28. Grow in Grace.....2 Peter 3: 14-18
June 29. Able to Keep You.....Jude, verses 7-24
June 30. The Living Lord.....Revelation 1: 4-18

Prayer: That we may be a Benediction

ALMIGHTY GOD, who hast given us the grass of the lawns and of the fields as a great benediction to man, who hast given us the succulence of the mountainsides to feed the cattle upon a thousand hills, who hast given us the verdure of the rough places to be the great forgiveness of nature for the marring and the scarring of the face of the earth by the hands of men, grant that we, like this God-woven coverlet of the land, may be as a covering benediction to the mars and scars, the cares and worries and the sorrows of our fellow men.

As thy bringing of the springtime grass foretells the bounty of our falltime harvest, so may our bursting love of all life foretell in us the continuing harvest of human happiness through the coming years. Through him who said, "As a man soweth, so shall he reap, as a man scattereth, so shall he gather."

—George B. Gilbert

The World Says, But Jesus Says

The World Says:

Happy are the proud and rich.
Happy are they who are free from sorrow.
Happy are the self-assertive and ambitious.
Happy are (those who have) no Puritan conscience.
Happy are the "hard-boiled" realists.
Happy are the voluptuaries of pleasure.
Happy are the heroes of war and the field of honour.
Happy are the prudent who avoid persecution.
Happy are they who escape slander, insults, and ridicule.

But Jesus Says:

Happy are the humble, the poor in spirit.
Happy are the mourners, the penitent.
Happy are the unassuming, the self-controlled.
Happy are they who long earnestly for goodness.
Happy are the kind and merciful.
Happy are the pure-minded.
Happy are the peacemakers.
Happy are the martyrs to a great cause.
Happy are you who bear insults and slanders because you are Christians.

—George Walter Fiske

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IN THE NEXT ISSUE

It's Holiday Time Again

Service Clubs and the Church
By E. L. HOMEWOOD

I Met Mary Denny
By MAURICE PLATTS

Observations

WHEN DR. ALBERT SCHWEITZER was 30 years of age and still searching for the life of service to which he had dedicated himself nine years before, he found himself one day thumbing through a missions magazine. His eye was stopped by a request for a medical doctor needed on a mission in French Equatorial Africa. In a jiffy he made up his mind. His wife went into training as a nurse and he, despite the arguments of his friends, commenced his medical studies. Fifty-one years later he is still working faithfully at his Lambarene hospital. Probably no one knows the writer of the almost forgotten words.

* * * *

• AT HAZELTON, B.C., the medical Superintendent of the Wrinch Memorial Hospital is Dr. J. E. Whiting. Two years ago at Sackville he told a personal story. After completion of his own medical course he was wondering just where he would begin his practice. One evening his minister, the Rev. A. J. Eagle, went around to his house to congratulate him on the successful completion of his studies, and carrying a little clipping from THE UNITED CHURCH OBSERVER. The Board of Home Missions needed a doctor for Bella Coola. Dr. Whiting volunteered and is now one of the Church's most valued medical men. It's things like that which make THE OBSERVER staff happy in the service.

* * * *

• A YEAR OR SO AGO the President of the Hamilton Conference, the Rev. Waldemar Williams, used to tell the Presbyteries on his visits that THE OBSERVER Family Plan helped greatly to stimulate interest in the Church's missionary, benevolent and educational work. He said this was reflected in M. and M. givings in his own congregation at Westdale, Hamilton. We always like to check on figures even from distinguished Presidents of Conference, so we got out the *Year Book* recently, and there was Westdale, up from $10,294 to $15,825 in two years of E.F.P. Knowing that St. Giles right there on the same page also had the Plan we looked further. In two years the increase was from $17,787 to $22,135.

* * * *

• DR. HERBERT ASHFORD of the M. and M. was cornered in a corridor and asked his opinion. He said, "Sure; THE OBSERVER helps a congregation to get a new vision of work to be done and how to do it. Increased M. and M. proves it." So we asked Mr. Bradshaw, our Circulation Manager, for a list of Churches across the country on the E.F.P. that we could discover whether there was a direct relationship between OBSERVER circulation and stepped-up support. The list was just a sample, but we think it indicates something that congregations which haven't bothered to try the E.F.P. might think about. Here is part of the list, followed by 1953 and 1955 M. and M. givings: St. Andrew's, Halifax, $9,676 to $11,682; Central, Moncton, $4,678 to $5,716; Tatamagouche, $1,376 to $1,955; Prescott, $3,280 to $4,420; Knox, Cornwall, $3,759 to $5,105; Dominion-Douglas, Montreal, $33,800 to $37,201; Westboro, Ottawa, $7,000 to $11,360; Kingsway-Lambton, Toronto, $22,349 to $30,811; Danforth, Toronto, $17,210 to $20,216; First, Port Credit, $6,292 to $11,482; Norwood, Winnipeg, $4,885 to $6,016; Westminster, Regina, $12,405 to $14,220; Scarboro, Calgary, $5,532 to $7,695; Robertson, Edmonton, $13,761 to $16,431; Canadian Memorial, Vancouver, $10,100 to $14,933; St. Andrew's-Wesley, Vancouver, $8,209 to $12,283.

Now we know that there are many other factors involved in increased contributions to the missionary work of the Church . . . but we are pleased that THE OBSERVER had a little part to play in this.

* * * *

• HOW TO SPEED up a church meeting is a subject which has occupied the thoughts of many. Recently when the Rev. H. G. Rees reached Guelph from Brandon he was somewhat articulate about his allergy to prolonged sessions of Presbytery. He quietly informed the Chairman and Secretary that he would be willing to buy them turkey dinners if they could possibly keep within the agenda, and wind up the business by 4.30. Despite his own attempts at filibustering, around 4.00 p.m. Guelph decided to show their newcomer something, and by 4.25 he was being led off to the slaughter of a turkey. All of which seemed highly irreverent to us when the news story came in, till a dignified, retired minister told us that it was the most pleasant meeting and best fellowship he had enjoyed for many moons.

What, No Funerals In the Summer?

WE MUST confess to considerable admiration for the complacency of many city ministers, sessions and congregations during July and August. The way the elders and clergy pack off for a month or two and leave their flocks uncared for is a marvel.

We have no objection to the vacation. They need it badly after ten or eleven months' work, and many preachers use their holidays to lay the groundwork for the next year's preaching and teaching. But sometimes their people must wonder how hard they really do work the rest of the year when no one has to be left in charge while they are away, when the evening services close down and the meetings ease off.

Don't people get married, have babies, get sick, have operations, get into domestic troubles, need to borrow money, have spiritual awakenings, or die during the summer? We do know they die, for occasionally some harassed parishioner or funeral director 'phones Wesley Buildings in search of help in finding some United Church minister to officiate at a funeral.

We even hear of those who go away leaving no provision for pastoral care for their flocks, but as well close their churches down completely, cancel Sunday services and lock the doors.

Surely a minister has the right to expect that when he goes on vacation provision will be made for pastoral care as well as Sunday "supply." Surely the members have the right to expect that their minister and officials will take steps to provide that the work will go on even if slowed up. Or, at least, that some member of the staff—for we are speaking of churches which have staff—could alternate their holidays. It may be simple and practical to follow the lead of some factories and close down completely for the vacation period. But the Church is no factory.

THE CHURCH DOWN-TOWN

WHILE the United Church flag flies jauntily in the suburbs it is too often at half-mast in the city square. The witness at the heart of the great cities is one of the matters which should concern us greatly. For the church with the people seems to be drifting up-town.

Of course there are many examples to the contrary. But when we see old buildings which have been sold to other groups, smartened up outside and crowded within, we wonder.

Even the church's visible witness seems mortgaged by being lost among the tall buildings, or swallowed up by the darkness every night.

We like the church set on the hill where it cannot be hid; or surrounded by its lawns like a jewel in a plain setting or a good picture in a fine frame. We even like the church tight by the side of the street, casting its shadows where busy men and women come and go.

On the whole it is what happens inside a church which counts. But the symbol of its exterior is important, too. Augustine Church, Winnipeg, illuminates its 175 foot tower every night. This is in itself good. We hope, too, that it is a symbol that the United Churches will keep their lights on where the streets cross, in the great cities of the land.

WOMEN'S WORK

WE HAVE been impressed by the statesmanlike way in which the committee studying the women's work of the Church, and the relationship of the several women's organizations to each other and to the Church, has been going about its work.

This is another area in which our Church could have growing-up pains. United Church women have long been making a tremendous contribution to the Church's work. (Some forget that all women overseas missionaries, for example, are appointed and supported by the Woman's Missionary Society.) In recent years the Dominion Council of the Woman's Association has grown in prestige and influence. And more and more our women workers, deaconesses and missionaries are proving their worth in the local congregation as well as in our institutions and on the mission fields.

The erection of the beautiful new Training School dramatized the increasing dignity of women's work, and the loyal support given by the Church woman right across Canada has indicated again just how strong our women's work has become.

Many women with limited time want to serve in a church organization with a more varied programme than either the W.A. or the W.M.S. may provide in themselves. But they may not have the time to belong to two church organizations. The result: in many congregations, especially in the newly organized ones, unified women's organizations are springing up. This is true in other countries and other denominations, too.

Is the movement in the direction of "one organization for the women of the United Church, in congregation, Presbytery, Conference, and at National levels, to enlist ALL of the women of the United Church for the total mission of the Church, and to conserve all of value in our present women's organizations"? This will be discussed at General Council.

The Executive of the General Council, the Dominion Board of the W.M.S., and the Dominion Council of the W.A., have given tentative approval to a study of such a plan. There is much at stake, and much to be studied. The W.M.S. has a particularly heavy responsibility in the matter.

Such a movement could create tensions and difficulties, locally and nationally. Undue haste could have unfortunate results. To the impatient churchman, committees and councils often seem to move too slowly. But patience is important here. The opportunity is being approached with grace and tact, and whatever the outcome may be, we are convinced that the United Church will profit by the study, and the action that may be taken.

OBSERVER
JUNE 15, 1956

An Editorial Question

What Happened to Canadian Methodism?

THERE are indications that the United Church is neglecting its Methodist heritage. This is reflected in little things and deep things.

(We do not raise this point in any spirit of controversy, but out of great concern. We are convinced that the United Church is mature enough to debate such matters without passion or rancour.)

When our people move to the United States they tend to go to a Presbyterian Church. When they move to England they are more apt to go to the Parish Church than to the Chapel. When our Churches call ministers from abroad, they are not likely to be Methodists. We have secured many fine Presbyterian and some Congregational Professors for our colleges, but we understand only one Methodist teacher in 31 years.

What is more significant still, Methodists abroad who come here are apt to find their way to a Gospel Hall. And young people coming out of rural Canada, still quite Methodist in its ways, find themselves more at home in Baptist chapel than in the urban United Church.

The Session is proving its worth in the congregation. Too often the quarterly Official Board meets only annually, and the class-meeting has almost disappeared. Presbytery stature has increased; Conference seems to have declined. The Call is sacred; the Settlement Committee too often a rubber stamp. But those things don't worry us so much. We are concerned that the places where the United Church seems weakest in its work, are places where the Methodist emphasis is needed and is being neglected.

When we study our Church today and then turn back to the service in which Church Union was consummated 31 years ago, we realize that we have been very loyal to some elements, and rather careless of other parts of our heritage.

The fathers of our Church hoped to perpetuate in the new union of Churches the finest traditions of the past; they accepted the new contribution of the thousands of local unions which had been taking place across Canada; they dreamed of building a Church which would be truly national in its sense of responsibility and mission.

In that service we find distilled into simple but dignified phrases the description of those elements of faith and practice which seemed to be the special contribution of each of the uniting Churches.

All of the Churches said:

"According to the grace given unto our fathers, as witnesses to the Apostolic Gospel and standard-bearers of the Church commissioned to make disciples of all nations. . ."

The Presbyterians added:

". . . in vigilance for Christ's Kirk and covenant, in care for the spread of education and devotion to sacred learning, receive ye our inheritance. . ."

The Congregational Union said:

". . . the liberty of prophesying, the love of spiritual freedom and the enforcement of civic justice. . ."

The local Union Churches contributed:

". . . the furtherance of community-life within the Kingdom of God, and of the principle, in things essential and in things secondary, liberty. . ."

And the General Superintendent of Methodism read:

". . . in evangelical zeal and human redemption, the testimony of spiritual experience, and the ministry of sacred song. . ."

A study of those words indicates our strengths and weaknesses. Few would accuse the United Church of not providing liberty of prophesying or maintaining love of spiritual freedom. We have been articulate in our concern for civic justice, sacrificed not much but a little to maintain our institutions of sacred learning and kept high the educational standards for our clergy.

We have loved the Kirk, been concerned for the Covenant, cultivated community life within our congregations, had unity in essentials and provided liberty for things of secondary value.

But what about evangelical zeal! We carry on work of human redemption but without enthusiasm. The Fred Victor Missions carry on in dated buildings, with limited budgets, underpaid staffs, and we provide old clothes and room for men off the streets to sleep at nights on the floors. We grudgingly complain that maybe the municipalities should look after the needy. We even phrase our concern for Canada's Indian people, as "our moral and legal responsibilities," instead of our opportunities to serve and win.

We doubt that there is a conscious retreat from sacred song. We sing in all our services. But our enthusiasm and our volume seem to vary inversely with the thickness of the carpet on the aisles and the numbers of Cadillacs parked outside.

It is difficult to sing with zeal:

"Jesus I my cross have taken,
All to leave and follow thee;
Destitute, despised, forsaken,
Thou from hence my all shall be."

in a modern United Church.

The Methodists believed that a man must continue to testify to his spiritual experience. We know that there were things about the testimony-meeting and the class-meeting and the revival-meeting which weren't very good. And we know, too, that some of the Methodist Churches which entered union had already lost much of their 19th century fire. But 31 years ago we were solemnly committed to recapturing and preserving that which was good.

The Very Rev. George Pidgeon, D.D., the first Moderator, writes in his "The Story of Union" a section on "The Magnanimous Methodists" and pays tribute to the leaders of the Methodist Church during the Union controversies. Sometimes we think it might have been a good thing if there had been a dissident Methodist group to remain outside the United Church, to quicken the consciences of those within. The Continuing Presbyterian Church has kept us alert. Many within the United Church have been so anxious to remind themselves and the world, that they are true Presbyterians that they keep very loyal to their traditions, and faithful to their Presbyterian brethren abroad.

But the continuing Methodists just slipped quietly away to the Gospel Halls, and the Alliance Tabernacles and independent evangelistic chapels. We seem to be letting them go, forgetful of what happened in England in the 18th century, and careless of the way God has used the emphases of Methodism to save souls, change lives and build His Church on the frontiers of our society. •

She's going – this teen-ager to the National Inter-Church Camp, You know her – she's one of thousands . . .

SHE'S C. G. I. T.

By MARJORIE MACDONALD

Shirley Barnes, Keary St. C.G.I.T., New Westminster, B.C., poses for National Camp poster.

"I CAN'T believe it!" was the excited comment of Eleanor Biggar when told she had been chosen to go to the National Canadian Girls' In Training Camp this summer. Eleanor has been attending C.G.I.T. in Dominion United Church, Ottawa, for five years and has held the offices of treasurer, vice-president, and president of the C.G.I.T. Department there. For two years she attended Ottawa Girls' Cabinet, was corresponding secretary and president. She went to Camp Kalalla, and also Camp Council, 1955, where she was elected Provincial President. She's in Grade 13, and hopes to enter the Hospital for Sick Children, Toronto, to train for a nurse.

Eleanor is going, with sixty-eight other Canadian Girls In Training from the West and from the East to the Second National C.G.I.T. Camp at Camp Kwasind, Skeleton Lake, Muskoka, Ont., July 9th-20th. The girls, "in middies white, with faces bright" singing the new C.G.I.T. song, are reversing the procedure of forty years ago when a group of men and women went from Ontario into the East and West equipped with a little five cent folder and a large chart telling the story of the new Programme. This quickly caught the imagination of teen-age girls and swung across the land on the wings of the first C.G.I.T. song.

Canadian Girls In Training is a Christian Education programme for girls twelve to seventeen, designed to help them become convinced Christians and responsible citizens. There are now 38,000 members and 3,500 leaders.

Product of Great War

C.G.I.T. came into being during 1914-18 when young men were sacrificing their lives, and idealistic men and women believed that this sacrifice coupled with equal sacrifice at home would usher in a new day. They felt called to serve both Church and State. To a large degree this belief was responsible for scores of able, mature women offering to give leadership to this new programme which challenged girls to go into training, not as the soldiers, but for living at their best. The programme filled a vacuum in the lives of teen-age girls for there were few clubs or extra-curricular activities in High Schools at that time. It was the first introduction many of them had to organized recreation, dramatics, vocational guidance and the new project—learn by doing—method of teaching.

Month by month for two years representatives of the Anglican, Baptist, Methodist and Presbyterian Churches, the Church of Christ (Disciples) and the Y.W.C.A. met together and arrived at a common conviction on certain basic principles:

(a) the unit of organization shall be the small group with leader.
(b) The ideal group is a church school class meeting on Sunday to study and on a week night for other activities. In the ideal plan there is the same leader at both meetings.
(c) This programme of Christian Education shall be concerned with all of life.
(d) There shall be provision for co-operation between leaders and groups of different communions through Leaders' Councils, Girls' Cabinets, conferences and camps.

The Y.W.C.A. gave generously of its experience and provided a budget. Leaders of co-operating units pooled their resources.

Two Great Strengths

Two of the C.G.I.T. programme's greatest strengths, emphasized again and again during the four decades since founding, have been that it is essentially (a) a lay movement and (b) an ecumenical movement.

The C.G.I.T. Programme is forty years *young*. From the beginning it had a lilt, a sparkle that was contagious. It drew as leaders some of the very finest women in our Churches. We went to the Annual meeting of the C.G.I.T. committee this year and felt the youthful vigour of the reports given by the Girls' Work Secretaries and members speaking for subcommittees. As usual, this past year was

C.G.I.T. in St. John's Church, Moncton, N.B., are sorting and preparing cards to be sent to Rev. Russel Alcorn, former member of the Church, now a missionary in Trinidad. There are three active groups in St. John's Church.

Six Indian girls in the sitting-room at the Indian Residential School, Portage la Prairie, Man., representing their C.G.I.T. group, also represent five Reserves: Swan Lake, Island Lake, Norway House, Oxford House, Long Plains.

the best yet, and their enthusiasm was high as they told of future plans. These women loved what they were doing; they were right there "in step" with teen-age girls and "hep" to their vocabulary and everything that was going on. This youthful perception shows in the excellent materials produced, in *The Torch*, the magazine for leaders, and it is evident in the wider leadership of the groups.

No Canadian Girl In Training thinks of the Church solely in denominational terms. Long before the World Council of Churches was organized and the word "ecumenical" became familiar, through this programme teen-age girls of the Protestant denominations in Canada—except the Anglicans, who withdrew into their own denominational programme several years ago—became associated together in cabinets, conferences and camps. They played, worked, worshipped and studied; learned new skills and grew up together in the Christian faith. And they continue to do so.

Programme is Free

From the beginning it was felt that the girls under mature leaders should be left free to plan their own group programme within a larger framework, a programme that would be suited to their needs and interests, to the time and place. Looking back there can be no doubt that this was one of the wisest decisions made. The success of C.G.I.T. stemmed from the fact that its programme was fluid. This has meant that while the basic principles remained, changes have come in emphasis, shifting from programme to group; old ideas have given place to new; patterns of work have been supplanted by more modern techniques; and one type of project has been superseded by another as new perceptions of themselves, the Church and the world around them have confronted the girls and leaders. With the increase of extra-curricular activities in the High Schools and other outside organizations, the girls' free time has been curtailed. Due partly to this fact and partly because this is the unique contribution of the Church, the emphasis in C.G.I.T. is now being concentrated on church-related subjects.

When the Y.W.C.A. found it impossible to give further financial aid, a policy of self-support was worked out. There have been ups and downs in finances, but in recent years returns from the Christmas Vesper Service have supported the work of the C.G.I.T. National Committee, making possible a full time Executive Secretary, presently Miss Marjorie

(*Over*)

Two C.G.I.T. leaders at Kasota Beach Camp, Sylvan Lake, Alberta. Left to right: Mrs. D. M. Lawrason, Medicine Hat, and Mrs. A. L. (Betty) Sutherland, Rocky Mountain House, Alta.

A leadership discussion group at the Alberta Provincial, Interdenominational C.G.I.T. Camp, Kasota Beach, Sylvan Lake, Alta.

Photos by Foto-Arts, Red Deer, Alta

McBride. The Vesper Service Fund also provides for travel, for an office and secretary, assistance to a Department for Children's Work, aid in travelling expenses of field secretaries responsible for C.G.I.T. to come to annual staff conferences, and a substantial subsidy to the National C.G.I.T. Camp.

Each Provincial Girls' Work Board is responsible for directing C.G.I.T. within its area.

Work of Committee

The National C.G.I.T. Committee is a committee of the Department of Christian Education of the Canadian Council of Churches, made up of representatives of the denominations — Miss Lois Boast, United Church Girls' Work Secretary, is a voting member—and the chairman and executive secretary of the seven Provincial interdenominational C.G.I.T. boards. At the annual meeting representatives from the provinces are present. The Executive carries on with monthly meetings. The work of the Committee includes formulation of policy, preparation and production of material including leadership training studies and guidance; secretarial counselling, camping materials and *The Torch,* which is sent free to all leaders. The preparation of missionary education guides is the responsibility of the denominations, though sometimes prepared co-operatively.

Camps

There is something special about a C.G.I.T. camp. It is a never-to-be-forgotten experience. The girls share the days with others of different backgrounds and denominations, swim and paddle, hike and talk and laugh together. They do Bible study, handicrafts, hold discussion groups, cook outdoors, and sit and sing around the camp fire at night. They worship God together in the quietness and beauty of outdoor chapels. Camp is the high spot in the life of many Canadian Girls In Training. Those girls chosen to attend the Second National Camp in July are thrilled. They will do all the familiar things, but the background will be National instead of Provincial and from that angle they will discuss C.G.I.T., share experiences in group activities and do Bible and Mission study together. The Overseas guests, of whom there will be several, will provide added interest and take part in the discussions, for Mission study has always had an important place in the programme. Many of the groups are affiliated with the Woman's Missionary Society of their own denomination and missionary projects are among the most popular.

One advantage of this free programme is that it may be introduced with little difficulty and used with much success in other countries. In most of our mission fields the C.G.I.T. programme has been carried out with the single change of the first letter—Japan, Korea, Trinidad.

There are a number of groups in Canada of girls with various national backgrounds. There are also Indian groups like that pictured, on Reserves or in Indian Schools.

Where Are They?

In writing about C.G.I.T. in the 40th Anniversary Number of *The Torch,* Miss Marion Royce, Director of the Women's Bureau, Federal Department of Labour and a former Girls' Work Secretary, said, "My great joy in C.G.I.T. is meeting again from time to time people whom I knew in the Movement in the twenties and thirties. In place after place across Canada they turn up in the leadership of Church organizations, the Y.W.C.A., the Home and School, even, sometimes, in politics. This kind of participation in community life is the mark of what the Movement has meant to Canada." In every profession, but particularly in those dedicated to the cause of humanity, former C.G.I.T. secretaries and girls are working—Social Service, Education, Nursing, the Y.W.C.A., the United Nations, as missionaries and full-time workers in the Church. "Somehow," says Miss Royce, "these people have caught the true meaning of the C.G.I.T. Purpose: 'As a Canadian Girl In Training, under the leadership of Jesus it is my purpose to Cherish Health, Seek Truth, Know God and Serve Others, and thus, with His help become the girl God would have me be'."

Leadership

The mature leadership always desired in C.G.I.T. is still being sought and is available. At the "Lab for C.G.I.T. Leaders" at Kasota Beach Camp, Sylvan Lake, Alta., last summer a number of leaders and prospective leaders came to learn something about group leadership in a camp of thirty-six girls. These leaders ranged in age from twenty to thirty, with four older and two younger, and included an ordained minister, two professionally trained church workers, three or four mothers with group leadership training experience, one or two teachers and business girls with little group experience, and an older teen-ager just graduated from C.G.I.T.

It was a dream for years to have a National camp for the girls. This was brought to reality in the summer of 1952 and was most successful. And now the second National Camp is to be held. As we go to press, two girls in Newfoundland, twelve in the Maritimes, three in Quebec, Eleanor Biggar and twenty-one other girls in Ontario, seven in Manitoba, seven in Saskatchewan, eight in Alberta, and eight in British Columbia are ready and impatiently waiting to set out for Camp Kwasind and this new adventure in Christian living. •

These eight Canadian Girls In Training will officially represent The United Church of Canada at the 2nd National C.G.I.T. Camp. There will also be girls from the United Church in the Provincial delegations.

National and United Church Officers

Donna More, British Columbia

Gail Murdoch, Alberta

Dorothy Phillips, Saskatchewan

Jane Downie, Manitoba

Eleanor Biggar, Ontario

Sabine Vogelsang, Quebec

Patricia Robinson, Maritimes

Irene Benson, Newfoundland

Mrs. L. E. Marrs, Chairman, C.G.I.T. Committee

Miss Marjorie McBride, Secretary, National C.G.I.T. Committee

Miss Lois Boast, United Church, Girls' Work Secretary

Miss Catherine McKeen, Secretary for Younger Groups, W.M.S.

Family squabbling, alcoholism, fear, frustration, confusion – these and many more problems are the special concern of

HAMILTON'S MIDNIGHT PASTOR

By AMY EDWARDS

"REVEREND, I am living in sin—will I be forgiven?" These startling words greeted the Rev. Aubrey Jones, minister of Centenary United Church, Hamilton, Ontario, when he answered his telephone recently. At first glance, it does seem a rather unusual telephone topic, but then this was no ordinary situation.

The occasion was a radio programme, "The Pastor's Study," which is broadcast over station CHML, direct from the minister's church office, each Sunday from 11.15 p.m. until midnight. Anyone wishing advice on a problem is invited to call in, anonymously. Through the use of a Bell Recorder, it is possible to hear both sides of the conversation over the air.

In his usual kindly fashion, neither condoning or condemning, Mr. Jones drew out the man's story. It developed that the man who called was living with a woman whose husband refused to give her a divorce. It was an unhappy story of constant cruelty and recurrent jail terms due to alcoholism, on the part of the husband. Fortunately, there were no children in either case. Mr. Jones expressed understanding and sympathy for these two decent people who seemed to be sincerely in love. However, he pointed out that they were, indeed, living in sin, and this was the reason for the man's deep unhappiness. Therefore, even though circumstances had forced him into this position, it was still wrong, and must not continue. However, Mr. Jones cautioned against despair, advised praying about the problem, and suggested an appointment with him the next day. In promising to do just that—although nothing had yet been solved—the relief in the man's voice was good to hear!

Since November 13th, 1955, Mr. Jones has been radio-counselling to a complete cross-section of men and women, young and old, of a variety of faiths. Whenever further help is indicated, he advises people to contact their own minister. Where, for some reason, this is not possible, or when there is no church affiliation, he asks them to call the next day and make an appointment. Unfortunately some of the appointments are never made, which bothers him somewhat, although he is inclined to feel in such cases the problems were not genuine. On the other hand, he does have the extreme satisfaction of helping many people, and through this experience some have come to Church for the first time in their lives.

Courage on the 'phone

It was with misgiving, Mr. Jones told us, that he first considered this type of programme. However, he has found there are people who can find courage to talk over the telephone where they could not do so face-to-face. Perhaps that is why he received a call from an alcoholic, who broke down and wept over the 'phone. The minister was instrumental in persuading him to go to A.A. where he was helped. Mr. Jones later discovered it was the first time in a long, unhappy life for both this man and his family that he had ever asked for help or accepted it.

Then he has received calls from the very aged, who cannot leave their homes. One such call, from a lady who knew she would soon meet her Maker, asked if she should confess to her husband an infidelity of forty-five years ago. The minister was able to reassure her that God had forgiven her, since she had truly repented, and had made a good life for her husband long since. Such a confession now would only hurt her husband, and would help no one.

Gets Some "Cranks"

Of course there are some "crank" calls, and others from just plain "characters" who would like to make trouble. "In the latter case," says this optimistic man, "I do my best to turn things to good account by preaching a little sermon which may help someone, somewhere." Very wisely, there is one point about which he is strict—never to become embroiled in any doctrinal arguments. By far the majority of calls, however, are from people sincerely asking for help.

Audience participation, Mr. Jones points out, plays a very vital role in this radio programme. It seems there are many people with similar problems, so indirectly Mr. Jones is often ministering to a large number when actually he is talking to only one. Along these lines, the programme is not without its humorous side. At one time, he received a letter from a lady who told of a long series of disagreements with her husband, which finally ended with the two of them living in separate halves of the same house, and speaking not a word to each other. However, she had heard her husband's radio tuned to "The Pastor's Study," and wondered if Mr. Jones could

(*Continued on page 26*)

The Rev. Aubrey Jones, ready and waiting for trouble and problems, with the telephone and microphone close at hand.

Bochsler, Hamilton

CAMERAS

You don't have to go to Hollywood to see movies being made . . .

Old Berkeley Church has been transformed into a modern movie, television and radio studio

The movie studio (top) is equipped to produce a wide range of motion pictures and television kinescopes—film for use on TV. (Centre) The Rev. Kenneth J. Beaton, D.D., and Miss Marilyn Dale go over the script for a radio programme. (Bottom left) Miss Dickie Sada plans a missionary filmstrip with coloured transparencies. (Below) The Rev. Anson C. Moorhouse, winner of several citations, directs movie-making activities.

ROLL IN CHURCH

By E. L. HOMEWOOD

The Rev. Keith Woollard
Radio and TV Director

AT LONG last it has happened! I've seen a movie being made!

I don't mean the do-it-yourself brand of movies, where everyone in the family, including Fido, is a star. I have appeared briefly in some of those myself. But I have always wondered just how big movie-makers went about producing those sixty-minute thrillers. Now I know, or at least I have some idea.

Humphrey Bogart, Marlon Brando, Marilyn Munroe, Gary Cooper, Lassie—all are big names in the movie industry. But none of them was on the movie set when I was there. In fact, chances of them ever being on this studio's casting roll are rather slim, for the set I visited was at the United Church's new Berkeley Studios in Toronto.

What appeared to be a rather comfortable apartment in a large city had been set up. A few quite ordinary folk sat around the "living room," big, hot lights beaming down on them. Two cameras and some sound equipment clicked away. A crew member held up an information board showing the scene and "take" number, banged a clapper to help synchronize sound when the film is edited, and the director, the Rev. Anson C. Moorhouse, called for action. Over and over again they went through that scene, as "take" after "take" was made when little errors or inconsistencies in action or words appeared. And, when the producer-director was satisfied, the order to process the film was finally given.

But they tell me that wasn't the end. Film editing and cutting, sound synchronizing and a dozen and one other things have to be done before the film is ready for distribution. I didn't go into all that, except to peek in at the editing room with all its wheels, tanks, lights and tapes.

Berkeley Studio is really quite a fabulous place. People in the movie business tell me they see dollar signs everywhere when they walk in. What they mean, I think, is that the equipment is about the finest they have seen. Just how much it cost the Board of Information and Stewardship to put it into the refurbished church basement is difficult to estimate. One Toronto newspaper valued it at $200,000, but Mr. Moorhouse says it cost only a fraction of that because the staff did most of the installation and assembly work.

The 85-year-old building which houses all this had, for the past year and a half, been a sort of skid row hotel. Creaky pews are piled high in the main auditorium of the church, dust covers the choir-loft, and cobwebs hang from the antiquated light fixtures.

At the turn of the century the doors of Berkeley Church swung open to a prosperous congregation from one of Toronto's best residential areas. But the complexion of the neighbourhood changed with the years, until the church was surrounded by factories, stores and low grade housing. What was left of the congregation merged with another, and the church became a neglected monument of the past where skid row habitants often found shelter.

Berkeley Church seemed like an ideal location to set up studios to go into production of television and radio programmes and movies in a big way. But soundproofing of the church loomed as an expensive and almost impossible job. Because of the high ceilings, the basement auditorium, which once echoed to the sounds of Sunday School and other youth activities, was the only answer. Now it accommodates offices, studios, control and equipment rooms, and all the other facilities required in this unique business.

And transformation of the old church building has meant a big uplift to the neighbourhood in which it stands. As the church has cleared away the garbage and litter from the property, washed the windows and swept the sidewalks, the merchants have taken notice and one by one have started to clean up their own premises.

But not many of those people know just how significant or important that old red brick building is. Few, if any, know that it is the only studio of its kind in Canada or that it is only the third in North America. I doubt if any of them know just how big a production programme is carried on there.

It is a big programme. The allocation for movie production this year is $25,000, and another $75,000 has been budgeted for radio and television programming.

Production of such programmes is not new to the church, although it had been carried on in only a limited way in the past. The first radio programmes—recorded speeches, messages and hymns on 16-inch platters — were made by the Rev. Kenneth J. Beaton, D.D., in a small studio in Wesley Buildings, with the recording machine right in the studio. One of the first continuous programmes, started just over six years ago, was the Sunday School in the Home whose "Tell Us A Story" is now heard on 28 stations. Dr. Beaton, a former missionary in China and later secretary of the Committee on Missionary Education, pioneered church work in the radio and television fields and guided it to its present stage. Next month he will be succeeded by the Rev. Keith Woollard of Vancouver, who has also had considerable experience in radio programming.

The Church got into the movie business in 1944, when Mr. Moorhouse—who had made his first movie two years earlier as an experiment, while in the pastorate—was asked to take on the job of producing films for the Church.

Dozens of films have been made since then, some of them prize-winners. "The King's Man," filmed in Africa in 1952, won a special award in the Canadian Film Awards. Last year, "Where None Shall Thirst," made in India, won Canada's most coveted award for films produced by industry and non-government agencies. "Sugar and Spice," a film for children, has been shown all over the world and a Chicago firm is now negotiating for U.S. distribution rights.

A new film, "Founded on the Rock"—the story of Knob Lake, on the Labrador-Quebec border—will be premiered in September

(*Continued on page 26*)

Isabel C. Buchanan, Mhow, India, says:*

"THEY USE THEIR HEADS IN INDIA"

YOU have often seen pictures of Eastern women carrying urns on their heads. No need for posture exercises here! But that's only the beginning for the Indian woman, who carries everything on her head except her baby, which she carries on her hip, one tiny brown leg fore and the other aft, as she glides gracefully along in her bare feet or sandals. Little girls and even little boys soon learn to help their busy mothers, and do all this very skilfully. No baby sitters are required, for the mother takes her baby to work, to gatherings of relatives and friends, and to places of worship.

Along the country roads and in the bazaar one sees women balancing heavy loads on their heads—waterpots, milk jars, sheaves of grain, bundles of grass or leafy branches for their goats and cattle, firewood to sell or use. On second glance, a baby usually emerges from the folds of the mother's sari, a dignified, graceful costume, even though a much faded red or yellow, through long wearing in the scorching rays of a tropical sun.

Women Work on Roads

Women work with men on road making and repairing jobs as well as construction work in general. Even stone breaking is done by hand. One day I saw a woman stoop to lift a burden of eighteen bricks, which a man piled in twos on her head. My eyes dropped in pity as she rose to her task, and I saw her walk off with a firm but laboured step. A bit of cloth wound into a circular band acts as a shock absorber to receive the load. Men, too, trudge along dusty roads or thread their way through the bazaar, carrying heavy burdens in this fashion. Before picking up a load or after delivery, the inverted, empty basket makes an excellent sunshade, and is really quite becoming when worn at a jaunty angle.

My first contact with this type of headwork was last September when we arrived at a station after a train trip from Bombay, my point of entry to India by ship. A coolie porter took eight of my pieces of luggage, piling them high on his head, while I stood helplessly by, wondering whether his neck and spine were made of India rubber.

They Adorn Their Hair

The head receives special attention as far as dress is concerned. Indian women part their sleek, black hair in the centre, giving their oval faces a Madonna-like appearance. They love to adorn their hairdo with flowers, and are fond of jewels in not only their ears but also their foreheads and noses. Little girls wear earrings, and like to have gay flowers and ribbons entwined in their short locks or long braids.

The headgear of the men is intriguing. Yards of cloth running the gamut of all the rainbow hues to pure white, or various drab, nondescript, off-white tones are wrapped around the head to form a turban or puggari. This often has a pronounced dip over one ear, and may end in a streamer down the back to the waist. It even serves as a scarf on a cool morning. He may have the flimsiest cotton draped about his legs, or even nothing below the knees, but as long as his head is warmly bound up, the Indian feels quite protected against the elements.

Of course the Sikh wears a specially draped turban symmetrically parted in the centre of the forehead, and the Mohammedan favours the round, fezlike cap. Many Indians have adopted the trim, wedge-shaped cap worn by Prime Minister Nehru. Some go hatless in the Western fashion.

Exception Proves Rule

Yes, they use their heads in India, but sometimes the exception proves the rule. As one drives along the roads one meets countless ox-carts loaded to capacity with towering mounds of hay or firewood. Occasionally, the driver is sound asleep atop his load, lulled into the arms of Morpheus by the rocking motion of the tedious journey. However the motor passes in safety, even when a driverless cart leads the line, for the oxen rise to the occasion and use their heads.

We must remember that this is an important age of transition in India and the people are using their heads figuratively, too. The State is stressing education and social services on an ever increasing scale. India is raising her head and looking about to see what part a nation with such an ancient culture and population potential can play in world affairs. Judging by the people I have come to know during these first four months since I arrived to make my home in India, and by general observations at close range, I have a feeling that they can be counted on to use their heads in India. We of the missionary family consider it a great privilege to work in this land at this time. •

*Isabel C. Buchanan is the wife of the Reverend Thomas Buchanan, D.D., Missionary to India.

Old-fashioned missionaries
No longer wanted in this

AGE OF SPECIALISTS

IT IS no longer sufficient for people from the western hemisphere to go to India and other eastern lands just because they feel a call to become missionaries and preach the Gospel. That's the considered opinion of Miss Renuka Mukerji, principal-elect of the Women's Christian College in Madras, India.

Missionaries who come to India must be experts in some field—medicine, education, agriculture, nutrition—some subject that makes them a specialist, Miss Mukerji says.

Specialists in these fields have a greater opportunity to accomplish something for Christianity in India. Missionaries are needed, but they must be fully prepared and well educated.

Native workers are playing a more important role in church life in India. The churches are delegating more responsibility

Globe and Mail Photo

Miss Renuka Mukerji

to Indian Christians, more Indians are becoming conscious of their responsibilities, and a number of good native leaders are coming into the church through the Student Christian Movement and other training fields. But the number of native workers and leaders is far from adequate to meet the need.

These statements by one of India's leading women educators lend strength to the country's policy restricting foreign missionaries, announced last year in the *Government Year Book*. According to newspaper reports, this policy means:

(1) No new missionaries will be permitted to enter India, either as replacements or additional members of missions, unless Indian missionaries are not available to fill the positions.

(2) While missionaries already in India will be allowed to carry on their present activity, new missionaries will not be welcome if they plan to devote themselves entirely to the propagation of the Gospel. They should, in addition, have suitable qualifications as educators or social workers.

The challenge before the Church today is greater than it has ever been. Hinduism is reviving, and the Hindu mind is very alert. The people are challenging Christianity on the intellectual level. To the Hindu, missionary work is generally associated with social work. The Hindu shows appreciation for the social service activities, but objects to them being performed under the guise of evangelism.

Miss Mukerji reported that investigations have been held in Central India following reports that missionaries were promising material gifts to the natives if they became Christian. That is typical of the Indian interpretation of proselytizing, she said, but a recent report made it clear that the work of missionaries is to improve conditions in their communities and to preach what they believe.

Only two per cent. of India's 360 million people are Christian. But evangelical work is being carried on by missionaries from many countries, representing numerous denominations.

The Church of South India, a comparatively new organization, Miss Mukerji described as a union of the Methodist, Anglican, Presbyterian and Congregational Churches.

Nutrition is one of India's chief problems, and Miss Mukerji praised the work done by the nutrition department of the Women's Christian College at Madras, under Miss Dorothy Pearson of Toronto. In parts of south India rice makes up about 95 per cent. of the average diet, and it had been Miss Pearson's task to organize cooking demonstrations in outlying villages to show how this could be improved, without additional expense, by substituting vegetables and other cereal foods.

Miss Mukerji visited four Canadian cities last year, under auspices of the Woman's Missionary Society. She spent the winter studying at Oxford University in Great Britain, and will take up her duties at Women's Christian College, Madras, next month. •

Let your Church have a place in your

WILL

Because you are a Christian, the work of the Church—its missionary, redemptive and social service ministries should have a foremost place in your list of charitable legacies.

• • •

Hundreds of persons, whose names are recorded in the files of the United Church, have crowned a life of interest and support by one final testimony, a bequest to their Church.

• • •

You may have much or little to leave—that doesn't matter—what matters is that you faithfully acknowledge God, the Giver of all, and set apart for His service a suitable proportion of your estate.

For further details write

THE TREASURER,
The United Church of Canada,
299 Queen Street West,
Toronto 2 B.

Rev. Victor Fiddes

Mrs. G. Carder

Roman Collar

Rev. F. H. Muir

• Dial Emergency

A State of Crisis

By VICTOR FIDDES

ANY one who has travelled on the London tubes late at night will appreciate the story which appeared recently in *The Manchester Guardian Weekly*. A man who found himself locked in the Cannon Street underground at midnight dialed 999 for assistance. Apparently the number 999 is to be dialed only for "life and death" emergency, for when the operator learned that the man was merely stranded for the night she informed him that he would have to hang up and dial "0," the digit to be used for a routine rescue operation. So far so good! Imagine the victim's disgust, however, when, after dialing "0" he heard the voice of the same operator at the other end. On receiving his message through the proper channel she immediately set forces in operation to effect his rescue.

"The thing to note," comments the *Guardian*, "is that the operator was not acting out of petulance. She seems rather to have been moved by the very principles which lie at the root of classical philosophy —what counted was that the action, not the actor should be fitting."

Since reading of that incident I have been thinking that if I put myself, a minister of The United Church of Canada, in the position of the telephone operator at the receiving end of the line, and if I put the officials of The United Church of Canada who are promoting the National Evangelistic Mission in the place of the man calling for help, I can draw a strained analogy from the story. For some time now the Church, through the N.E.M. has been dialing special emergency. This is 999, the top priority. As a working minister who has to put the programme into effect at the only level where it can have any effect I cannot help but ask what is the basic fault in our Church polity that makes it necessary for these rescue calls to be made repeatedly through special emergency. There was the Crusade for Christ and His Kingdom inaugurated on June 10, 1945, also, with the endorsement of the General Council. Two years later the Board of E. & S. S. proposed a "year of evangelism" beginning on World Communion Day 1949 and continuing through 1950. This, in turn, was to lead to a period of rededication and reconsecration. Then we were challenged by the Board of Christian Education to Enlistment through Evangelism and Education (I may have the Three-E's somewhat mixed).

It appears to the writer that the necessity for these special efforts is an admission of weakness on the congregational and Presbytery level of the Church. The Presbytery has the oversight of the work of the local congregations and the local congregations themselves possess quite adequate machinery for doing what needs to be done for the spiritual and material welfare of the people. If Presbyteries and congregations are not properly fulfilling their routine functions why not face the problem at the basic level rather than keep us in a perpetual state of crisis. In the long run it might be easier on all of us, certainly on those of us who are averse to crises, if we had bishops and archbishops who would constantly go around in a benign manner to remind us of our several responsibilities and quietly check on our sins of omission. Have we not been told that the Roman Church, for all its mistakes, remains one of the most efficient organizations in the whole world. In management and administration it is right up there with Standard Oil!

• It's Moving Day

A "Moving" Meditation

By GENEVIEVE CARDER

IT IS happening again. Our worldly possessions are piled about us in glorious confusion. Father can't find his cuff links and Mother knows not where to lay her hand on the mending kit. The children are tearfully taking leave of their dearest friends, the family cat is missing, and no one knows where the car keys are. In short, we are moving!

A few months ago we were looking forward to this day. A new home in a new city beckoned most enticingly then, and the six of us were full of happy plans. Now we can think only of how dear to us are this church and these people. Our hearts echo the wail of our ten-year-old, "Will we ever find such good friends again?" When we lock the door for the last time and surrender the key, the symbol of our belonging to this place, we shall drive off in silence, feeling a strange sense of loss and loneliness.

During the next few months, many a starry-eyed lassie will say to a brand-new ordinand, "Whither thou goest I will go, and thy people shall be my people." Gaily they will pack dainty trousseaux, fragile wedding gifts, handsome new electrical appliances. And many of them will unpack in old-fashioned, draughty houses, where the nylons will be exchanged shortly for red flannels, the wedding gifts will be introduced to a temperamental old cook-stove, and the electrical appliances will look in vain for an electric current. But they will likely find the cupboards full of preserves, the kitchen table laden with delectable pies and cakes, and a warm-hearted neighbour on hand to explain the vagaries of the cook-stove.

While they are coping with the eccentricities of pump, wood-pile, and antiquated church organ, they will also be learning, in never-to-be-forgotten daily contacts, how basically fine and good "their people" are. And when, after two years or ten, the time comes to leave that first manse, they will do so with the same pull at their heart-strings that we are experiencing today.

As we move from one community to another, we who are privileged to live in the manses of this land learn a vital truth. Whether our people be farmers or fishermen, miners or railwaymen, professional men or lumbermen, they are amazingly alike. In their joys and sorrows, their virtues and faults, their needs, problems, and wondrous possibilities, God's people are the same, whether one works among them in Labrador, Montreal, or Port Alberni.

In a few days these crates and boxes will surround us in another manse. The older children will dash about in a vain attempt to see everything at once, Mother will try to remember which box contains the bedding, and Father will answer the first dozen phone calls. In answer to repeated pleas of "Let's go home, now," we shall attempt to comfort a dubious

• The Treadmill

two-year-old by assuring him that we *are* home. Eventually the beds will be made, the excited children tumbled into them, and two weary parents will have an opportunity to ask God's blessing on this new home and this new venture we have undertaken at His call.

This loneliness we feel will be lessened considerably as we make new friends and meet the individuals who are to be "our own people" in that warm relationship that exists between the manse family and the congregation. In the months to come it will disappear altogether as letters and visitors assure us that friendships flourish in spite of distance, and the homes and friends we once have known are an integral part of life's richness.

As I See It

By ROMAN COLLAR

SOME time ago I reviewed a somewhat extraordinary book, *The Optional God.* You will not agree with all of it, but it will jolt and inform, and make you underline many passages. In the end you will thank the U.S.A. Bishop who paused long enough to put his thoughts on paper.

In the briefest of terms, let me say that the writer has declared that the vast majority of people think they can take God or leave Him, use Him or ignore Him, with no apparent disastrous consequences. He shows this in different realms or levels of life. To Stephen F. Bayne, Jr., "the world is organized as if it made no difference whether there were a God or not . . ." —not that the secular world denies God's existence, but belief in, or on, Him is *optional,* and the basic activities of democracies are constructed *without Him!*

Unfortunately, there's more than a grain of truth in this.

However, starting there, the writer goes on to say many surprising things. We have sufficient in what follows, with personal comment, to fill our space:

"Is there anything worse than the dreadful treadmill of a . . . congregation? The endless fight to raise more money so we can go on another year and raise more money so we can go on. . . This is a paper Church, which goes no where, which has no dream except to keep its doors open, which has no idea of a new world except a safer one for itself so that it can go on and raise more money so that it can go on. . . That treadmill, what a curse it is! And what a curse it lays on the minister and the people, condemned to endless intellectual drudgery of defensiveness, concerned only to keep the treadmill going and to find enough victims to replace the exhausted, whose sermons are simply justifications of the treadmill, forever defensive, forever apologetic, forever wheedling the world to come in so that the treadmill can go on and raise money so that it can go on . . .

"I don't know why we have to spend so much time housekeeping in the Church. It is not the vocation of the Church to worry about herself; it's her job to keep her eyes outward, where people are, working and living and dying. That is the spirit of the Church."

There it is! stark, and passionately logical, though the diction suffers a little from the heat. You rarely read that sort of thing in theological writings nowadays? Bayne shows us as we are, the individual Church as it seems to him, warts and all. This intense emotion about the treadmill should have an awakening effect, and for many reasons—

I have friends in the pulpit who are ever pursued with the thought of filling the pews and the treasury. Modern thinking not only made Jesus a business man (See Bruce Barton), but has made the full Church and collection plate the criterion of the parson's success. Fail there, and you fail! ! And how! ! Now don't argue. It's true. Think—the congregations (multitudes) of Jesus faded away, aye, away. Stewards, Boards, Elders—if there were any at the time—doubtless said He was a failure. Ah, did not a couple of His friends say: "*We hoped* that it was He which should redeem Israel." Enemies said with a sneer: "*Himself* He cannot save! !" To them He was just a charlatan, a boaster, and, supremely, a failure. Away with Him!

I say, the modern judgment of parsons just about squares with the above. We mustn't show loss of membership, empty pews, diminution of income. We take this as an ominous sign. So we choke our pews with propaganda, fill the mail with letters, the newspaper with startling ads, and are disappointed that we are not included in the "Ten Best Preachers" list, so the modern devices to draw the people in, pack them in, keep them in! It's a grind, a TREADMILL.

But it is wrong. Hear Baynes again: "The Church's mission is to 'out-think, out-live, and out-die' the pagan world." And we add: The Church is not a competitor with Football, Hockey, Baseball, Theatres for Cash and Crowds. It is God's agency for soul and society salvation.

It may be more, but it is no less! Amen.

• Octopus For Lunch

What Would You Do?

By FRANCIS MUIR

JAPAN: Sometimes one wonders just what all is included in being a servant of the Lord. Are there certain things which we can get around? Are there some things with which we can compromise? What would you do in this case?

The country church has invited you for a visit. To honour your coming they do several special things. Each district has some special dish which is served as a delicacy. With the special meal there is of course the special ways of serving it. In this particular case you, as the guest, have your bowl brought in first. All the others kneel around you while you "open" it and take the first delicate morsel off the top. Mercifully the dish comes in covered. So up till the last moment you don't have to look horrified, just intensely interested. The covering of the dish by the way is not to keep it hot. The special dishes in Japan are cold. At festive occasions for instance they prepare all the food in advance and keep it so they won't have to be diverted for cooking right at the festival.

Well, here comes your dish, covered, cold, very ceremoniously presented, while everybody waits. You lift the lid. With the greatest exercise of self-control you can keep your previous interested expres-

(*Continued on page* 26)

CARAVANERS TAKE TO THE ROAD

Young People Have Unusual Vacation

Christian Youth Caravaners stop on the way for a Bible Study session. They work and play together during their vacation.

DURING the next three months 150 United Church young people will leave their jobs for a very unusual vacation. Their holiday will not be a conventional one like a bus trip to New York or a lazy life at the beach. Instead they will be sent to demanding jobs within the Church and will receive no pay save "the rich coin of the Kingdom of God."

An office worker with two weeks' vacation may go to a large rural Pastoral Charge and with her fellow Caravan Team mates assist the minister with Vacation Schools, Pastoral visitation and church services. A third year student at the Ontario Agricultural College may join a Caravan Team going to the Saugeen Indian Reserve where they will assist the missionary in his summer programme. A school nurse from the Maritimes may find herself working with a team that is assisting a United Church hospital Chaplain in Hamilton. Two school teachers from Ontario may travel to join teams in Newfoundland. A young farmer seeking service opportunities because of his deep interest in Christian Missions may be on a team in one of the frontier areas which is under the supervision of the Home Mission Board. A host of other Christian nurses, factory workers, teachers, students and office workers may go to many other varied situations in the ever growing and expanding life and work of our Church.

The Christian Youth Caravan Committee offers these young people no rich and exciting reward, but it does promise them a chance to do a lot of things for Christ and the Church which they haven't done before. It promises them a greater understanding of Christian living and the Christian Faith. If you would like to invest not less than two weeks of your vacation as a volunteer in the service of the Church then maybe you will be one of the fortunate young people who will be a part of three experiments in the Caravan Movement this summer. It is hoped that two experiments will take place in hospitals. One team looks forward to working with a United Church Hospital Chaplain in Hamilton, and the other hopes to conduct a limited Vacation School Programme with convalescent children in a preventorium. The third experiment will be carried on by a group of eight young people who will travel from Presbytery to Presbytery in the Five Central Conferences promoting work of Five Oaks Christian Workers' Centre.

Young persons who want a thrilling and rewarding holiday this summer may write for further information to:

Miss Betty Bone, Director of Caravans, Room 523, 299 Bloor St. W., Toronto 2 B, Ontario.

Facts and Figures

1949—Christian Youth Caravan Movement launched in United Church of Canada

1950—65 young people served as Caravaners

1953—Caravaners served in all Conferences of the Church

1954—151 young people volunteered as Caravaners

1955—12 young people training for full time work in the Church as a result of their Caravan experience

DATES TO REMEMBER

Below you will find the dates of Summer Camps of The United Church of Canada

NEWFOUNDLAND CONFERENCE:

For information on camps in Newfoundland, write Miss Ruth Tillman, Box "E"-5324, St. John's, Newfoundland.

MARITIME CONFERENCE:

Maritimes Leadership Camp, Atlantic Christian Training Centre, Tatamagouche, N.S., July 7-15. Dean: Rev. J. Elton Davidge, Sackville, N.B.

For information write Rev. J. Elton Davidge, Sackville, N.B.

ATLANTIC CHRISTIAN TRAINING CENTRE:

For information write to Rev. John Stewart, Atlantic Christian Training Centre, Tatamagouche, N.S.

MONTREAL AND OTTAWA:

Y.P.U. Camp Wantanopa, L'Orignal, Ont., Aug. 4-12. Mr. Doug Flemming, 195 – 1st Avenue, Ottawa, Ont.

Camp for boys 12-17 years, Cedar Lodge, Magog, Que., June 23-July 4. Mr. A. Young, Room 107, 1405 Bishop St., Montreal, P.Q.

For information write to Rev. Geo. Connolly, 1135 Emperor Ave., Ottawa, Ont.

BAY OF QUINTE CONFERENCE:

Y.P.U. Summer School, July 28-Aug. 4, Quin-Mo-Lac, Madoc, Ont.

Y.P.U. Leadership Training Camp, Aug. 4-11, Quin-Mo-Lac, Madoc, Ont.

For information write to Rev. Geo. Connolly, 1135 Emperor Ave., Ottawa, Ont.

TORONTO CONFERENCE:

Y.P.U. Camp Typilac, Midland, Ont., August 17-26. Mr. Doug. Rattray, 183 Duke of Gloucester Grove, Toronto, Ont.

For information write to Rev. Harold Frid, 1470 Gerrard St. E., Toronto, Ont.

HAMILTON CONFERENCE:

Y.P.U. Camp Ryerson Beach, Lake Erie, June 27-July 7. For information write to Miss Ruby Grassie, Galt, Ont.

Y.P.U. Camp Miramichi, Lake Huron, July 22-29. For information write to Miss Lois Ribey, R. R. 4, Paisley, Ont.

Ryerson Beach Y.P.U. Leadership Camp, Lake Erie, Aug. 24-Sept. 2. For information write to Miss Joan Pond, 8 Elgin Ave., Simcoe, Ontario.

For information write to Rev. Clarence Ferguson, 149 Iroquois Ave., London, Ont.

LONDON CONFERENCE:

Boys' Camps, Camp Bimini, ages 9-10, July 3-10; ages 11-13, July 10-17.

Girls' Camps, Camp Bimini, ages 9-10, July 17-24; ages 11-13, July 24-31. Registrar, Mrs. W. H. Griffin, 445 Ontario St., Stratford, Ont.

For information write to Rev. Clarence Ferguson, 149 Iroquois Ave., London, Ont.

FIVE OAKS CHRISTIAN WORKERS' CENTRE:

Two courses for Sunday School Teachers and Officers, July 7-14, Aug. 25-31. Two family camps, July 21-28, Aug. 18-25. Junior Co-educational Camp for Boys and Girls 9-11, Aug. 4-10; Course for Collegiate Teachers and Clergy, Aug. 11-17. Course for Clergy and Officers, Aug. 25-31.

For information write to Rev. B. Oaten, Five Oaks, Paris, Ont.

MANITOBA CONFERENCE:

Leadership Camp, Wasaga, Clear Lake, Man., July 2 - 10. Rev. W. E. Leighfield, 441 Somerset Building, Winnipeg, Man.

Y.P.U. Camp, Rock Lake Camp, June 29-July 1. Contact Rev. H. B. Gibson, Pilot Mound, Man.

For information write to Rev. W. E. Leighfield, 441 Somerset Building, Winnipeg, Man.

SASKATCHEWAN CONFERENCE:

Camps for Junior Boys, Intermediate Boys, Junior Girls, Intermediate Girls, at Camp Outlook. For information write to Mrs. W. A. Cross, Outlook, Sask.

Camps for Junior Boys, Intermediate Boys, Junior Girls, Intermediate Girls, at Lumsden Beach and Fort Qu'Appelle. For information write to Mrs. E. S. MacLean, 2129 Queen St., Regina, Sask.

For information re camps in Saskatchewan write to Rev. J. Lambert, "E" Lloyd's Building, Regina, Sask.

PRAIRIE CHRISTIAN TRAINING CENTRE:

July 2-9, Saskatchewan Conference Young People's Camp; July 9-1[illegible], Layleaders' Camp and Sunday School Superintendents' Camp; July 16-23, Church Musicians' Camp; July 23-30, Christian Family Camp (all accommodation booked); Aug. 1 - 18, Workshop in Christian Leadership (all accommodation booked); Aug. 20 - 27, School Teachers' Holiday Camp; Aug. 31-Sept. 3, AOTS Fellowship Weekend.

For information write to Dr. W. Clarke, Prairie Christian Training Centre, Fort Qu'Appelle, Sask.

ALBERTA CONFERENCE:

Y.P.U. Camp, Lake Whitney Camp, June 29-July 2. Mr. K. A. Fisher, Lloydminster, Alta.

Young People's Camp, Canyon Church Camp, June 29 - July 2. Mrs. H. Amundson, 1508 4th Ave. N., Lethbridge, Alta.

For information about camps write to Rev. Morse A. Johnson, Alberta College, Edmonton, Alta.

BRITISH COLUMBIA CONFERENCE:

Y.P.U. Camp Hurlburt, June 24-July 1. Mrs. Lillian Galbraith, 3201-26th St., Vernon, B.C.

For information write to Rev. Allen Crewe, 602 Halliburton St., Nanaimo, British Columbia.

NARAMATA CHRISTIAN LEADERSHIP TRAINING SCHOOL:

Sunday School Teachers (Beginners to Primary)—June 30-July 13. Sunday School Teachers (Junior-Intermediate, Senior)—July 14-27; Family Camps (also Y.P. and Adult work)—July 28th to Aug. 4th, Aug. 4th to Aug. 11th; School of Religion and Life—Aug. 11th-18th; B.C. Teachers' Federation—Aug. 19th-25th.

For information write to Rev. R. McLaren, Christian Leadership Training School, Naramata, British Columbia.

Summer Preachers

AT EATON MEMORIAL CHURCH, TORONTO

July 1st—The Rev. David A. MacLennan, D.D., The Brick Presbyterian Church, 121 North Fitzhugh Street, Rochester 14, N. Y.

July 8th—The Rev. Lee F. Tuttle, D.D., First Methodist Church, Charlotte, North Carolina.

July 15th—The Rev. Frederick M. Meek, D.D., Old South Church, Copley Square, Boston, Mass.

July 22nd—The Rev. F. P. Copland Simmons, M.A., St. Andrew's Presbyterian Church, Hampstead, London, England.

July 29th—The Rev. Gaston Foote, First Methodist Church, Fort Worth, Texas.

August 5th—The Rev. Abram J. Cox, B.A., B.D., Central Methodist Church, Monroe, North Carolina.

August 12th—Dr. Elton Trueblood, Earlham College, Richmond, Indiana.

August 19th—The Rev. James Gordon Gilkey, D.D., South Congregational Church, Corner Maple and High Streets, Springfield 5, Massachusetts.

August 26th—The Rev. Albert G. Butzer, D.D., Westminster Church, Buffalo, New York.

DANFORTH AVENUE CHURCH, TORONTO

July 1st—Dr. Perry Epler Gresham, President, Bethany College, Bethany, West Virginia.

July 8th — Dr. James H. Robinson, Minister, Church of Master, New York City.

July 15th—Rev. F. E. Vipond, Gower St. Church, St. John's.

July 22nd—Dr. Charles Lynwood Brown, Minister, White Memorial Presbyterian Church, Raleigh, North Carolina.

July 29th—Dr. Leslie R. Smith, Minister, Central Christian Church, Lexington, Kentucky.

August 5th—Dr. Weldon Crossland, Minister, Asbury-First Methodist Church, Rochester, N. Y.

August 12th—Dr. Norman A. McMurray, Minister, Wesley United Church, Montreal, P.Q.

August 19th—Dr. Shaun Herron, Editor, *The British Weekly*, London, England.

August 26th—Rev. George Goth, Metropolitan United Church, London, Ont.

DEER PARK UNITED CHURCH, TORONTO

July 1st—The Very Rev. A. A. Scott, D.D., former Moderator of The United Church of Canada.

July 8th, 15th, 22nd — Rev. John Sutherland Bonnell, D.D., Fifth Ave. Presbyterian Church, New York, N.Y.

July 29th—Rev. F. P. C. Simmons, M.A., St. Andrew's Presbyterian Church, Hampstead, London, England.

Men's Conferences

4th Maritime Conference, Berwick, N.S.—July 20, 21, 22.

1st Montreal and Ottawa — Macaulay Camp, L'Orignal, Ont.—August 24, 25, 26.

1st Bay of Quinte—Albert College, Belleville—Sept. 7, 8, 9.

4th National Conference—Elgin House—June 15, 16, 17.

4th Toronto Conference — Limberlost — Oct. 26, 27, 28.

4th Hamilton Conference — Five Oaks, Paris—Oct. 12, 13, 14.

4th London Conference — Alma College, St. Thomas—August 24, 25, 26.

2nd Banff Conference — School of Fine Arts—October 5, 6, 7.

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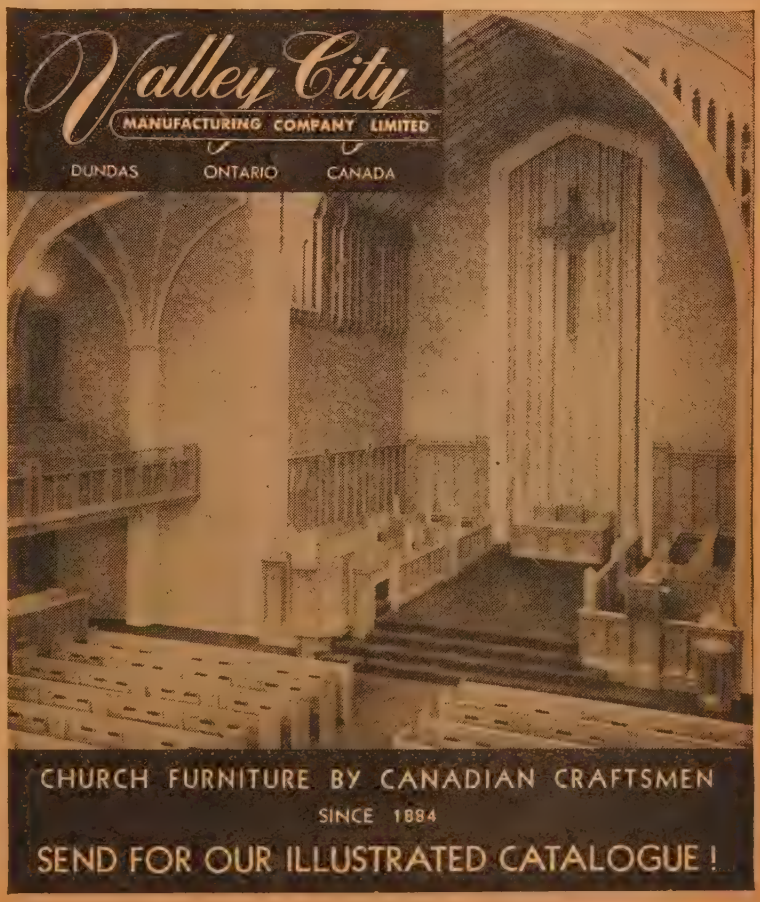

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. *Does the United Church ban an innocent draw or fish-pond in connection with a bazaar?*

A. The Eleventh General Council, 1944, "enjoined our people" to oppose any schemes in our Churches that savour of gambling for the raising of money for Church purposes.

Q. *We have a member who is always threatening to leave the Church and join the Presbyterians in our town. We have humoured and coaxed him for a long time. Do you think the time ever comes when we let him go?*

A. You have been too considerate of your Presbyterian friends.

Q. *We have a retired minister in our town who seems to be in competition with our own minister for the funerals and weddings. Can you suggest anything?*

A. Patience.

Q. *Don't you think we are spending too much money on stained glass windows and expensive chancels?*

A. Albert Schweitzer has written that one of the profound influences of his childhood came from the sunlight flooding through the beautiful windows into the lovely Roman Catholic Chancel of the Church which was shared by Protestants and Catholics in Alsace. His father was the Protestant pastor.

Q. *Why don't Presbyteries meet in the evenings when more lay delegates can attend?*

A. Some do.

Q. *Is it proper for a Session to delegate its responsibilities to a committee for the summer months?*

A. Dr. Long, the Secretary of General Council, says that "because a Session is a Court of the Church most of its responsibilities cannot be delegated." Of course there are minor matters which may be left to a committee.

Q. *Is it constitutional for a Pastor at an Annual meeting to ask for a vote of confidence and request a standing vote?*

A. We know of no rule against it, but it seems unusual.

Q. *Should we leave a gift for the caretaker of our church, after a Church wedding? After all, we support the church in our regular offering and he receives a salary.*

A. Many congregations have rules on which you should check. Our sympathy is with the caretaker.

Q. *Should we give a gift to our minister after he conducts a funeral for a church member?*

A. We think not. However, if the minister has been put to expense by extra driving or through a train trip, it would probably be appreciated.

Q. *Is it customary to pay ministers in the United Church for baptismal services?*

A. No.

Q. *Our family has decided that we would like to do some work together studying the faith and teachings of the United Church. What would you suggest?*

A. *The Catechism, The Statement of Faith, Doctrine in "The Basis of Union,"* and Dr. John Dow's book, *"This Is Our Faith."* That is if you really mean business.

Q. *In our Church there is no Young People's Union, Bible Class, or any other organization for our young people. We have mentioned this casually to the minister and others but nothing happens. We don't want to nag, but we have young people in our own home unhappy about it. What can we do?*

A. Write a letter to the minister and Clerk of Session presenting the problem. Offer to help solve it.

Q. *We have noticed reference to "tabs" in connection with clerical attire. Is not "bands" the correct term?*

A. Yes.

Q. *How can Church movements such as the National Evangelistic Mission be effective when some presbyteries and ministers ignore them?*

A. The co-operation of Presbyteries in the NEM is almost 100 per cent. As far as the local charge is concerned it is a Session responsibility.

People

100th Birthday

Mrs. W. H. Smith, whose recent birthday was the occasion of celebrations by Toronto friends, is well known in Orillia, Sault Ste. Marie and Winnipeg Churches, where she took an active part in the W.M.S. and W.A. Erskine Church of which she is a member marked the birthday with flowers and other gifts. Her youth was spent in Brampton, Ontario, where her father, Samuel Wallace, was an Elder in the Presbyterian Church for sixty-five years.

Japanese Moderator in Canada

Rt. Rev. Takeshi Muto, S.T.D., Moderator of the United Church of Christ in Japan and minister of Hongo Chuo Church, Tokyo, has been in Canada recently, coming from the United States, where he was a guest of the Mission Boards and Churches that co-operate with the Church of Christ in Japan. The Board of Overseas Missions of The United Church of Canada is one of ten boards associated with the Japanese Church. Dr. Muto's engagements in Canada included worship and a reception in Wesley Buildings, a reception at the Canadian School of Missions, Toronto, the extending of greetings to Toronto, Hamilton and Bay of Quinte Conferences, and meeting with the Japanese congregations in Hamilton and Toronto.

Rev. F. L. H. Stymiest and Mrs. Stymiest, St. Andrew's Church, North Bay, Ontario, are on a European tour sponsored by a member of the congregation in appreciation of their fine leadership. Their itinerary includes the Mediterranean ports, Beirut and Jerusalem, the Italian cities, Paris, Brussels, Amsterdam on the continent, London, and a motor trip through England and Scotland, with Ireland as the last port of call.

TO BROADCAST

Rev. George P. Forsey, St. Paul St. Church, St. Catharines, Ont., will broadcast over the Dominion network of the C.B.C., Sunday, June 24th, 4.30-5.00 p.m., E.D.T.

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Book Reviews

Conducted by M. MACDONALD

The Chatter Box

When Edward IV was King — and fourteen years before Columbus discovered America—the printing of the first book at Oxford University was completed on Dec. 17, 1478, and the first University press in the English-speaking world was founded. That book was a commentary of the Apostles' Creed and it is significant that the success of the Oxford University Press—which was silent for two short periods in the early years—came when it began to publish the Scriptures, the first Oxford Bible being printed in 1675. When the important American branch was opened in 1896 the Bible was the first book advertised. A little book brought out to mark the occasion of the opening of the new Oxford University Press plant at Fair Lawn, N. J., tells its history. Great names are associated with the enterprise: The Earl of Leicester, Queen Elizabeth's favourite, William Laud, Archbishop of Canterbury, victim of the executioner's axe; Dr. John Fell, whose fame is known to many through the quatrain "I do not love thee, Dr. Fell." In 1841 an Oxford graduate brought from the Far East a small piece of extremely thin paper. No one knew where it came from or how it was made. In 1875 the mystery was solved and Oxford India paper became a practical necessity. The Oxford University Press belongs to the University of Oxford. The Press is a Department of the University charged with the promotion and dissemination of learning by means of the printed word.

Atlantic Canada

By Miriam Chapin. (Toronto: The Ryerson Press.) $3.50.

Reviewed by R. C. Chalmers.

This is a factual book about the four Atlantic provinces of Canada. It is a companion to *Quebec Now,* which appeared last year and was well received.

The book opens with a general introduction to Atlantic Canada. The author points out that although these provinces by the sea have much in common there is also considerable diversity in culture and outlook. One way, she believes, in which greater unity in these provinces could be brought about — though not necessarily provincial unity — would be through the publication of an Atlantic daily paper comparable to the Toronto *Globe and Mail.* At present the Atlantic provinces have a series of provincial dailies which do not seem to be too concerned about what happens in the other provinces.

Following this opening Chapter we have presented to us considerable information about each of these four provinces. Stress seems to be laid on the accumulation of economic facts, interlaced with some political observations. For instance, Nova Scotia seems dominated by DOSCO, according to the author. The Co-Op movement, sponsored by St. Francis Xavier University, has gone far in improving the lot of many people in Nova Scotia — but not far enough. The Chapter on New Brunswick opens with these words: "New Brunswick is a poverty-stricken land which occasionally sprouts a millionaire." And then the author proceeds to tell us considerable about Sir James Dunn, Lord Beaverbrook, K. C. Irving and Lord Bennett.

Prince Edward Island is dealt with in nine pages, and considerable space in these pages is devoted to the C.N.R. deficit in Island operations, former Premier Walter Jones and the Carnegie Library. In the Chapter on Newfoundland Premier Joseph Smallwood has a place of prominence.

The author has apparently accumulated a lot of data that has gone into the writing of this book. The data is sifted well. The writing is marked by precision, though there is an error (P. 81) where the author refers to Nova Scotia as having "a little over six million people." I believe she meant "a little over six hundred thousand."

This reviewer, who has lived a considerable period of his life in both New Brunswick and Nova Scotia and has visited the other two Atlantic Provinces on several occasions, welcomes this book from the pen of one who is a native of Vermont. The information which this book contains is itself very valuable and it is well compiled. However, the one thing that is missing from this book is the throb of the people's hearts, the inner side of their lives. It is one thing to write factually about the love of learning in Nova Scotia. It is quite another thing to explain why. Perhaps this more intimate picture, this more personal appraisal, is too much to expect from a writer who is only a visitor to these Atlantic provinces. Without a deep appreciation and estimate of the people's lives, however, the most significant aspect of *Atlantic Canada* has been overlooked.

A Picture History of Great Discoveries

By Clarke Hutton. (Toronto: The Oxford University Press.) $2.50.

A graphically pictured history of the explorers who sailed into the unknown to chart their maps, name the seas and discover new islands and continents. The history describes these great expeditions from the time of the Egyptians and Phoenicians and their primitive boats, and continues down through the ages to the present day. Mabel E. George has written a concise text around each man and period. Youngsters may find difficulty reading and pronouncing the names of the men and places but with a little help this problem can be overcome. Behind this brief outline one catches glimpses of the courage and vision, the privations, famine, disease and death which these heroes of the seas endured to bring us the romance of world trade and our atlas as we know it today.

Jezebel

By Dorothy Clarke Wilson. (Toronto: McGraw-Hill Company of Canada Ltd.) $4.75.

Reviewed by Dorothy Dumbrille.

Jezebel, the young Phoenician princess who married Prince Ahab and whose story is told in the First Book of Kings, is the subject of this Biblical Historical novel, by the author of *The Brother, The Herdsman*, and the prize-winning *Prince of Egypt* which won the Westminster Award in 1949 for the best Religious Novel of the Year.

The life of the cruel and unscrupulous woman who threatened to have the prophet Elijah slain, who had brought her degrading and idolatrous cult of Baal with her to Samaria, northern kingdom of Israel, from her native Zidonia, about 869 B.C., makes an interesting subject for the pen of Dorothy Clarke Wilson, wife of a Methodist minister who travelled in the Middle East and there gained first-hand knowledge for her story of pride, good and evil.

According to Deuteronomists, Ahab's great crime was that he married this daughter of a king, Ethbaal, the priest-king of Tyre who had murdered his brother to become king.

Jezebel became the master of her husband and then the despot of the nation. One of her first acts was to order the extermination of the prophets of the Lord. Her greatest enemy was the prophet Elijah, who defied her to the end.

The story of Naboth's vineyard, of her son, Ahaziah, of another son, Jehoram, and of Jehu, who murdered Jezebel's son and cast his body into Naboth's vineyard, is well known. The story ends with the wicked queen being thrown down from a window, where Jehu, who had ordered her eunuchs to "throw her down" where his horses could tramp her underfoot, denounced her wickedness, and left her to be devoured by dogs.

Here is the perfect example of a woman who typified government without God, a woman who made a deep impression on the Hebrew mind, and who is still spoken of as an example of evil in the Book of Revelation.

The author has adhered firmly to Biblical fact and the result is interesting and informative, a story rich in power and dramatic incident.

The New Man: Christianity and Man's Coming of Age

By Ronald Gregor Smith. (Toronto: The Ryerson Press.) (London: S.C.M.) $2.25.

Reviewed by Norman McNairn

Few laymen will care to read this book. It is heavy with technical language. But ministers and students may well work through it with keen critical attention. Here several lines of contemporary thought are drawn together in an attempt to present a true view of man and his fulfilment.

Mr. Smith argues that man comes of age when he abandons the notion of a higher reality beyond this world and beyond history, and discovers God's true destiny for him *within* history by entering into proper relationship with the world and with people. He professes to base his this-worldliness on the Bible as an insight of both Testaments. Put thus baldly it seems to be a meagre doctrine to offer as "the real hope for the world."

The author is indebted for some of his principal ideas to the Jewish Martin Buber (three of whose books he has translated), and Rudolf Bultmann, one of the most persistently perverse theologians of our time.

In this reviewer's opinion this book is important as revealing a dangerous tendency in contemporary theology, one which cannot be reconciled with the teaching of the New Testament.

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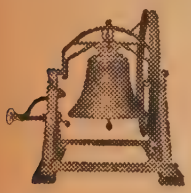

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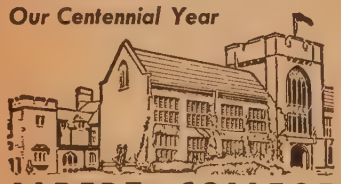

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W. A. Looks to the Future

THE Dominion Council of the Woman's Association at its Annual meeting held in Emmanuel College, Toronto,

• Unanimously accepted the recommendation of the Committee to Study Women's Work in the Church that "the General Council approve in principle the formation of one organization for the women of The United Church of Canada in the Congregation and at Presbytery, Conference and National levels" — an action which may well be historic.

• Recommended that a Commission be set up by General Council to study important issues involved and the steps necessary to the formation of such an organization.

• Stressed the need for more ministers and full-time women workers in the Church, and heard Conference Presidents report what was being done to assist through bursaries, as in Hamilton, scholarship funds like those in Alberta, and an amount of $1,500 in Newfoundland to assist a girl contemplating full-time service.

• Heard that W.A. women, concerned about social conditions, fought a good fight in Manitoba in connection with the recent liquor referendum; that Saskatchewan women are preparing a similar campaign; that at their request the Bar Association of Saskatchewan has promised to give free legal advice to old-age pensioners; that British Columbia Conference W.A. is asking for a full-time Boys' Work Secretary; that the women in the three Toronto Presbyteries provide sandwiches each night for the men who sleep at Fred Victor Mission, and use from 25 to 30 loaves of bread daily; that a children's television programme—15 minutes five days a week—on Christian Education will begin in the near future.

Rev. Mrs. James Wyker, D.D., guest speaker at the Annual Meeting of the Dominion Council of the Woman's Association.

• Passed resolutions dealing with the Lord's Day Act; the proposed sale of beer in grocery stores in Ontario; working mothers employed outside their homes; and distillery support of drama festivals.

• Heard the Western Provinces speak in enthusiastic terms of the President's visit; and the Atlantic provinces invite Mrs. V. W. Kinsman to come east this year.

• Congratulated Carbonear Presbytery which organized in the fall of 1954 and doubled its membership in one year; and Montreal and Ottawa Presbytery, the latest to organize.

• Listened with rapt attention to Rev. Mrs. James Wyker, D.D., an ordained minister of the Disciples of Christ Church in the U.S., as she told of seeing the Glory of the Church in her recent world tour; and heard her with profit as she addressed two sessions.

• Lent a sympathetic ear to Mrs. G. A. Wheable, London, speaking on the theme "My Witness to God's Power."

• And paid strict attention when the Moderator, Rt. Rev. George Dorey, D.D., warned the women not to let the world squeeze them into its own mold.

Women in the Church

• *The Methodist Church in the U.S.A.* after hours of turbulent debate at the General Conference in Minneapolis gave its sanction to the ordination of women. It was the climax of years of contention over the fitness of women to serve full pastoral posts. There were more than 2,000 varying propositions on the subject filed, and a committee working on them recommended extension of full clerical rights only to "unmarried women and widows." But the measure finally passed included married women, also.

• *The Protestant Episcopal Diocese* of New York approved election of women as churchwardens and vestrymen and as delegates to diocesan conventions.

• *The Albany Episcopal Diocese* defeated a proposal to permit women to serve parish vestries, by strong clerical opposition.

Regent's Park Church, Toronto, Rev. Alec G. Rice, minister. The newest Woman's Auxiliary entertained 60 senior members of the church, 65-91 years of age, with the kind of variety programme they enjoy. This included the old familiar songs, humorous readings, the popular "Canary Song" on the violin, followed by Scottish tunes and bagpipe music that set feet tapping. Refreshments included favours. The Men's Club provided transportation.

World-Wide Religious News

BRITAIN. Reaction to the government's plan to encourage savings by selling "premium bonds" came quickly. The British Council of Churches called it "socially and morally harmful in the long run" and urged reconsideration of the scheme they described as a "national lottery." The resolution passed at the 28th Annual meeting was opposed by three Anglicans, despite the fact, recalled for them, that the 1948 Lambeth Conference of the Anglican communion had unreservedly condemned State lotteries.

The Archbishop of Canterbury attacked the "premium bonds" in a speech in the House of Lords before the Second Reading. He said the Church of England and the Free churches consider the social evil involved in gambling to be so high they must resist any legislative encouragement of it and seek to exclude it from church activities. The Primate was attacked with unusual vehemenence by some members but he rejected what he said was a suggestion that church leaders should refrain from commenting on issues on which individual church members might be divided. "I always thought," he said, "that it was the duty of leaders to lead and not to depend on what people were saying down below."

The Baptist Union of Great Britain and Ireland in annual session by Resolution condemned the British Government for the proposed "premium bonds" scheme.

GERMANY. The Synod of the Evangelical Church of the Palatinate has approved full communion and pulpit fellowship with the Congregational Union of England and Wales. Plans for this action began in the early post-war years when British Congregational Churches gave assistance to the Palatinate Church. Theological questions and practical problems will be discussed later in London.

Montreal's Bi-Lingual Protestant School

The French Institute is a Century Old

There is a co-educational school at 12625 Notre Dame Street East, Montreal, Que., provided by the United Church, with the education supplied by the School Board of Greater Montreal. The rates are moderate and the educational standard very high.

The lower grades, three to seven, are taught in French, except for a daily English lesson, and the High School Grades are taught in English, except for a daily French lesson. The pupils are thus prepared for the Quebec Provincial High School Leaving Certificate. Graduates of this School are bilingual in the written as well as in the spoken language.

There are also the advantages of residence life where pupils have regular and supervised study periods free from the distractions likely to occur in a child's home. The play periods, where the pupil learns to give and take, are also supervised.

Although the Institut Français was founded over one hundred years ago for French Protestants, from the first English-speaking pupils were welcome.

Rev. Eric Lindsay Cowall, minister of Gunton-Temple Memorial Presbyterian Church, Washington, D.C., a former United Church minister, is taking a party to Europe during July, and will preach in August in the historic Renfield St. Presbyterian Church, Glasgow, Scotland.

Burin, Newfoundland, A.O.T.S. (As One That Serves), the first to be organized in that Conference, has as its present project enlarging parking space around the church.

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WHAT . . . DO?

(*Continued from page* 17)

sion. Inwardly, however, you are faced with absolute horror. There on the top of the dish with its two little pin eyes still intact is a baby octopus. Its tentacles are nicely laid so they more or less look like they are containing the body of rice underneath. Although it has been cooked, it is cold, it is rubbery in texture. The taste is out of the question just now. It is not your real problem. The real problem is how to get that thing into your mouth and down. From tip to tip it measures about eight inches. It is not meant to be chewed. You don't know this, however, and gingerly try to dismember it. There is a slight movement around you and you know you have made a mistake. So you say to yourself, how can this thing be swallowed whole? You have some in your mouth and some out. The only way is to remember your worst experience with spaghetti. Get the head down and the rest follows nicely. Then if you could just get into the fresh air and forget. But you then have to watch the rest do it. Your acceptance into the community depends on how you handle yourself on such occasions largely, for ceremony is important here.

CAMERAS ROLL

(*Continued from page* 13)

at General Council in Windsor, Ont. Before the year is out, at least ten major productions will be completed.

Plans for television production are still a little uncertain, but preparation of regular and special radio programmes will continue at its present pace.

And before many years pass, there will be a lot of new radio and movie stars created. They won't likely see their names on theatre marquees, they won't receive the fabulous salaries you read about in the papers, and their box office appeal won't be recorded in Hollywood. But they will be seen and heard by many thousands of Canadians, as the films are shown in churches and halls, and radio stations broadcast church-produced programmes from the Atlantic to the Pacific.

MIDNIGHT PASTOR

(*Continued from page* 11)

say something which would help to clear matters up. On a subsequent broadcast, he did this very thing, and received three indignant letters for his pains. Each demanded to be told who had advised of his situation—and not one of them was from the man towards whom the broadcast had been directed!

In a more serious vein, once a man telephoned and told the minister that he was completely discouraged since nobody cared about him. Feeling not too happy about his answer, Mr. Jones did assure him first, that God cared, and secondly, that he cared enough to set aside time for him the next day. Feeling, somehow, that he hadn't quite reached the man, it was heartening to learn later that other people had been helped greatly by what he said that night.

Small Troubles, Too

All the problems are not big ones. Some seem almost trivial, but are nonetheless disquieting to those involved. Recently a lady told Mr. Jones about something she had never dared mention to anyone else. She had a horrible obsession about dying. Actually she had everything to live for—a lovely baby son, a wonderful husband, and a very dear family. For all this she was grateful, but she found it impossible to rid herself of her fear, which was with her constantly. She sounded like a sensible person, and constantly apologized for the way she felt. Mr. Jones assured her it was quite understandable, explaining it was similar to claustrophobia and the like. Everyone has some such thing, developed somewhere in their background. It was nothing to be ashamed of, but he did advise her to see an expert in the field, who was trained to sort such things out. That course, together with prayer, was the only way to gain the serenity she so badly needed.

"One thing has been made very clear to me," Mr. Jones told us. "In this business of living, people need so desperately sometimes to talk things out, and to be given sympathetic understanding. They need also to be reminded of their ever-loving Father, who is anxious to shoulder their burdens."

To listen to "The Pastor's Study" is to marvel at the wonderful gift Centenary's minister has of drawing folks out, and helping to set their confused thinking straight. And so, in the dying moments of each Sunday, as Rev. Aubrey Jones bids his many listeners — "Good-Night, Good-Living, and God-Bless-You"—a few more souls have found some measure of peace, and a hope for richer Christian Living. •

Emmanuel College

The Rev. Professor W. O. Fennell, Professor of Systematic Theology in Emmanuel College, has been appointed to succeed Professor Cousland as Registrar of the College.

Professor Fennell will attend, on invitation from the Study Department of The World Council of Churches, Geneva, a consultation of Biblical Scholars and Systematic Theologians to be held the first week in July at Arnoldshain, Germany. The subject to be discussed is: The Church and World under the Lordship of Christ.

The Nuffield Foundation, London, England, has announced the award of a Travel Grant to the *Rev. Professor George Johnston* for six months' study in Scotland. This award is made "to scholars of outstanding ability . . . for advanced research in the United Kingdom."

Churches

Floodlights were turned on the spire and front of Augustine Church, Winnipeg, Manitoba, recently, the gift of Mrs. Charles A. Baird in memory of her husband and son. It is her hope that members and passers-by seeing the light on the spire will direct their thoughts to God and to things unseen and eternal. A plaque commemorating the occasion was dedicated by the minister, Rev. J. Rolph Morden.

Chalmers Church, Mount Dennis, Ont., has a new vestibule, the gift of the L. C. Bible Class. The project was begun and finished within the year. These young people, most of them in High School, also undertook and carried through the special project of a nameplate for the new entrance.

The new Church at Ponteix, Sask.

Ponteix, Sask., Church, Rev. E. T. Montour, minister, was dedicated before a large congregation in an impressive service conducted by the Conference President, Rev. H. A. Mutchmor. Assistants included the minister, the Chairman of Presbytery, and pastors of neighbouring charges. The new church replaces a small Mission structure built in 1916, four years after the congregation was formed. Gifts of furniture, a picture, chimes, and a stained glass window were dedicated by the minister.

St. Columba's Church, Toronto, Ont., Rev. D. J. Scoates, minister, marked its 50th anniversary by burning the mortgage, and dedicating carillonic bells, the gift of Mr. and Mrs. E. N. Dillon, in memory of the former's parents, Mr. and Mrs. John R. Dillon. More than $27,000 was raised to clear the mortgage. Special speakers were the Very Rev. George C. Pidgeon, D.D., and Rev. James M. Finlay, President of Toronto Conference. In its fifty year history, St. Columba's has had only two ministers, the present one and the late Rev. W. A. MacTaggart, D.D.

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At a tea in his honour in Wesley Bldgs., Toronto, the Rev. Achille Deodata, Moderator of Waldensian Church, centre, is seen talking with Dr. E. E. Long, Secretary of General Council, left, and Rev. M. di Stasi, minister of St. Paul's Italian Church, Toronto, Ont.

Observer photo

Waldensians Grateful

Rev. Achille Deodata, Moderator of the Waldensian Church, a recent visitor to Toronto, expressed his gratitude to the Inter-Church Board and to The United Church of Canada for extending a helping hand. "No one can ever truly know what it has meant to the Waldensian Church in Italy," he said, "when it had to face the terrific problem of reconstruction at a time of inflation to realize that her situation was an object of concern and sympathy." This help from the United Church made possible facing the heavy reconstruction problem with new courage. Mr. Deodata, guest at a reception in Wesley Buildings, spoke of his desire to come and tell what they had done, to those who had so generously helped the Waldensian Church in Italy.

Conference

At a special meeting of London Conference (believed at London to be the first held in the History of the United Church) for the purpose of discussing the Pension Fund regulations passed in 1954 by the General Council, the following resolution was passed 59-41:

"That we memorialize the General Council through London Conference to accept the plan for redistribution of Pension payments on the basis of 1 and ¼ per cent. of the average salary across the church, including missionaries, instead of 1 and ⅓ per cent. of individual salaries."

About 200 of the 440 members of Conference attended. Some abstained from voting and some had gone before the vote was taken.

The Rev. D. D. Gayner was elected to chair the meeting of the Conference which was resolved into a committee of the whole. The Rev. James A. Fraser represented the Department of Pensions. The President of Conference termed the debate, "one of the greatest in the history of the Conference."

The Rev. F. J. Telford, recently called from Paisley Memorial, Guelph, Ont., to Wesley, Mimico, has been asked to preach in First Presbyterian Church, Glendale, California, July 29th. The Glendale Church holds two morning and one evening service in mid-summer and has a membership of 3,000.

Judge Nelles Buchanan of Edmonton (left) is presenting two bottles (pickle and mustard) full of coins to Dr. H. E. D. Ashford of the Missionary and Maintenance Dept. The gift was sent from Chief Tom Bull of the Goodfish Reserve, who asked His Honor to be his personal ambassador to Toronto.

Twillingate to Build School

One hundred and twenty-five years ago the first Methodist clergyman came to the two small islands lying off Notre Dame Bay, which now form the town of Twillingate, Newfoundland. Seventy-five years ago the church on the North side of the town was consecrated and opened. Plans are being prepared to mark the double anniversary. However, the congregation faces a very large problem. The Church Property Inspection Committee has recommended that a new building be provided for the Church School. A Ways and Means Committee has been appointed to make plans for the erection of this building as soon as possible. Mr. K. M. Winsor is honorary treasurer of the Finance Committee. Members of the Church School by means of duplex envelopes last year raised $50 for the Missionary and Maintenance Fund, and despite the urgent need for their new building are working towards a sixty dollar gift this year.

Summerlea United Church, Lachine, Que., has surpassed $80,000 in a recent canvass for funds for a further addition to the new church so recently erected. The slogan was "expand for youth." It is hoped that the campaign will eventually reach an objective of $104,000.

Publishing House Notes

Two Good Books for Summer Reading

I recommend two new books which have just come to us, both Canadian in authorship and setting:

CHAPLET OF GRACE by Basil Partridge is the original story of the Penningtons of Halifax and Fredericton, so delightfully described by the author in his first novel and continued in his second. This is the particular story of Victoria Pennington, the somewhat unusual and ambitious wife of the parson whom she would make into a bishop! Full of human interest and humour.

MRS. MINISTER by Olive Knox
Another story of a minister's family, really a memoir of the author's own childhood in Canada and the United States. Mrs. Knox now lives in Winnipeg. There are eight children in this family, six in that of the former story. And "ministers' sons and parsons' daughters" are notoriously never quite out of trouble.

Chaplet of Grace, $4.00
Mrs. Minister, $3.75

The Book Steward.

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An exceptional assortment of 25 smartly styled Christmas cards

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PERSONAL SERVICE DEPARTMENT

(*See also page* 31)

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TWO graduate nurses for general duty at Queen Charlotte Islands Hospital, Queen Charlotte, B.C. Salary $250.00 per month, 8-hour day, 5-day week — room and board supplied for $45.00 per month. Transportation one way paid after six months' service. Apply Matron.

WANTED immediately — general duty nurses, 44-hour week, salary $165.00 plus full maintenance. Bella Coola (B.C.) General Hospital, The United Church of Canada. Apply Medical Superintendent.

ORGANISTS AND CHOIR LEADERS WANTED

ORGANIST-CHOIRMASTER required for Knox United Church, Saskatoon, Sask. Three-manual Casavant Organ; excellent opportunity for other musical activities. Reply with particulars, stating salary desired and when available, to H. E. Carrier, Chairman Music Committee, 624 Ninth Ave., Saskatoon, Sask.

ORGANIST - CHOIRMASTER or Organist required for Noranda-Rouyn United Church. Duties may commence any time after June 30th, preferably before Sept. 1st. Exceptional opportunities for music teachers in adjoining cities of Noranda and Rouyn. Apply — Music Committee, Noranda-Rouyn United Church, Box 21, Noranda, Que.

EARLSCOURT United Church. State experience, salary expected, and age. Duties to commence in the Fall. Write Miss Hancey, 65 Harvie Avenue, Toronto, Ont.

ORGANIST and Choirleader required for Blenheim United Church. Unlimited opportunities in the community for qualified teacher of music. Interested persons kindly apply to Mr. G. C. Shillington, Blenheim, Ont.

KNOX United Church, Fort Frances, Ontario, requires an organist-choir director. Will those interested mail direct inquiry to J. M. Steele, Box 69, Fort Frances.

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FOR your Organ problems write to PAUL HAHN & CO., 22 Bloor St. East, Toronto — 50 years' experience. T.F.

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PRESERVE Live Flowers Permanently. Free details. Speera, Box 596, Toronto.

PULPIT SUPPLY AVAILABLE

RETIRED minister desires Sunday Supply work. Rev. Frank Burgess, Box 40, Union, Ont.

MINISTER, with young family, in Toronto suburban Church desires to supply pulpit Sunday mornings throughout August in return for use of manse. Box 7, THE UNITED CHURCH OBSERVER.

REST HOMES

LOCH SLOY, Winona, Ontario. Ideal environment for rest and convalescence. WAlnut 3-2284; OX. 9-3153, Toronto. T. F.

RETIRED MINISTER WANTED

RETIRED minister required by Bethel United Church, Grand'Mere, Que. One point charge, formerly served by student. Interested ministers write to L. S. Jomini, 291 Plateau Avenue, c/o Box 482, Grand'Mere, Que.

ROOMS FOR RENT

FURNISHED bed-sitting room—kitchen privileges —middle-aged lady, non-smoker—Oakwood-St. Clair. LEnnox 5-3612.

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HANDICAPPED middle-aged gentleman requires room and board (no special care required) where other handicapped gentleman resides. Object companionship. Near Toronto. Box 1247, THE UNITED CHURCH OBSERVER.

BY retired lady, in quiet home—East End Toronto —Danforth or Gerrard. Box 6, THE UNITED CHURCH OBSERVER.

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100 diff. British Empire, including Ceylon, Egypt, Ireland, Malaya, South Africa, etc. 25c. with approvals. Worldwide, 31 Rowe, Oshawa, Ont.

SUMMER PULPIT SUPPLY AVAILABLE

WILL supply pulpit last four Sundays of July. Prefer Northern Ontario, Lake regions. Bruce Young, 50 Plymouth Ave. N., Rochester, N. Y.

MINISTER desires opportunity to supply pulpit or pulpits during the month of August in the Ottawa or Montreal districts. Accommodations are not required. Apply—Rev. S. A. Smith, M.A., B.D., Box 254, Little Current, Ont.

SUMMER PULPIT SUPPLY WANTED

HOLIDAY supply for three Sundays in August in return for use of the manse and all facilities. Quiet resort village on Lake Huron. Write—Rev. Peter Renner, Bayfield, Ontario.

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WOULD any minister from Atlantic coastline consider exchange of home accommodation for summer vacation, with a minister on Haliburton Heights, favourite resort, lovely modern house in beautiful setting? Write Rev. H. C. Vaclacik, Minden, Ont.

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Ebenezer Church, Roblin, Ont., Charge
Norris Arm, Nfld.
Greenfield Church, Coldstream, N.S., Charge
Eastminster Church, Belleville, Ont.
Odessa, Ont.
Van Camp Church, Inkerman, Ont., Charge
Margaretsville Church, Kingston, N.S., Charge
Inverness, N.S.
Wakefield, Que.
Bridgeville, N.S.
Mount Carmel Church, near Dunnville, Ont.
Robinson Church, London, Ont.
Sea Island, B.C.
Willis Church, Drumbo, Ont.
Westminster Central Church, Westmount, Que.
Steeves Memorial Church, Salisbury, N.B., Charge
Honeywood, Ont.
Alma Church, Belmont, Man., Charge
Smithers, B.C.
Shaughnessy Heights Church, Vancouver
Lakeville Church, Centreville, N.B., Charge
Banner Church, Putnam, Ont., Charge

Memorials

A Memorial Cross for the Communion Table has been presented to St. Andrew's Church, Halifax, N.S., by Mrs. J. A. MacKeigan and family in memory of Dr. J. A. MacKeigan, the minister of the Church for eighteen years.

In the *Kerfoot Church, Gregg, Manitoba*, an oak pulpit, presented by the family in memory of Mr. and Mrs. Abram Olmstead, and a matching chair, presented by Percy J. F. Olmstead and family in memory of their wife and mother, Clara Olmstead, were dedicated on Sunday, May 20th. The service was conducted by Rev. F. C. Hubbard, Carberry, supervising minister.

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MAY 15 to August 15, near University and main street-car lines. New building. Write—United Church Training School, 77 Charles Street West, Toronto 5.

ACCOMMODATION WANTED

ACCOMMODATION for business lady as paying guest at comfortable cottage—minister's family or similar. Two weeks from July 28. Box 1, THE UNITED CHURCH OBSERVER.

APARTMENT WANTED

MINISTER'S widow requires three unfurnished rooms near Bloor between Spadina Road and Avenue Road by August 1st. Box 4, THE UNITED CHURCH OBSERVER.

ARTICLES FOR SALE

AFRICAN VIOLETS

PLANTS and leaves. Write for price list. Eastons —16 Thairs Ave., St. Catharines, Ontario.

TWO large roller type doors, size 11' 6" wide x 12' 3" high; could be used as a pair or singly. Doors available after July 1st. For further information contact—J. A. Coleman, 85 Bond St. W., Oshawa, Ont.

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GOWNS—choir and clerical. Samples and prices —no obligation. Mallabar Costumer, 375 Hargrave St., Winnipeg 2, Manitoba.

23 BLACK Choir Gowns; 16 in good condition and 7 in fair condition. Contact L. H. McBride, Fruitland Road, Fruitland, Ont.

ARTICLES WANTED

GOOD used Men's Choir Gowns—black. South Burnaby United Church — 3807 Rumble St., South Burnaby, B.C.

ASSISTANT MINISTERS WANTED

LEAMINGTON United Church requires Assistant Minister by July or September as director of Christian Education, also to share in general pastoral duties and conduct of public worship with preaching privileges. Excellent oppportunity for young minister. Please communicate with Mr. T. E. Russell, 94 Talbot St. West, Leamington, Ont.

VERDUN United Church, through the demands of a large Sunday School and congregation, requires an assistant minister interested in Christian Youth Education. Write to Pastoral Relations Committee, Verdun United Church, 645 Egan Ave., Verdun, Que.

BOOKS WANTED

"THE Making of a Man" by W. D. Flatt, published 1918. Write Mrs. E. C. Scythes, 86 Teddington Park, Toronto 12.

CHURCH SECRETARY AVAILABLE

BUSINESS lady wishes for September 1st position as Church Secretary in or near Toronto. Box 3, THE UNITED CHURCH OBSERVER.

COTTAGES FOR RENT

COTTAGE, Peterborough area. Beach, store. July, August. Special rate to ministers. Particulars — Box 1231, THE UNITED CHURCH OBSERVER.

ATTRACTIVE small family cottage to rent, season or month, reasonable. Kasshohog Lake, 30 miles from Peterborough. Hydro, boat. Beautiful rugged country, quiet, safe beach. H. H. Graham, 8 Aberdeen Ave., Peterborough, Ont.

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On Hall's Lake in Haliburton Highlands

COMPLETELY equipped housekeeping cottages —some with conveniences. Wide price range. Safe, sandy beach. Ideal family location. Folders on request. Special rates for June and September. Norm. Wallace, R. R. 2, Minden, Ont. Phone—Maple Lake 9-30.

COTTAGE for rent for July—eleven miles from Parry Sound on Trout Lake. Sleeps five people. Use of row boat. Water and toilet indoors. Rent reasonable. Apply Box 624, Strathroy, Ont.

ELDERLY PEOPLE'S HOME — PRESTON

FORMER exclusive Preston Springs Hotel is now used as a retired people's home and has a capacity for 75 guests. All rooms with private bath. Main lobby spacious and well furnished. Large luxurious sitting rooms on bedroom floors. About two acres terraced lawns at rear of building. Monthly rate $125.00 for single room, including meals. For illustrated pamphlet and further information write PRESTON SPRINGS HOME, PRESTON, Ontario.

FEMALE HELP WANTED

DEAN of Girls and Supervisor of Residence required by Mount Royal College, Calgary. Person with High School Teaching Certificate preferred. Duties to commence September 1st, 1956. Please apply in writing to The Registrar, Mount Royal College, Calgary, Alta.

GUEST HOMES

MODERN home in lovely countryside for elderly ladies or couple, in good health. $15.00 weekly. Best references. Box 1232, THE UNITED CHURCH OBSERVER.

LODGE for congenial elderly women in good health. Overlooking Georgian Bay. First-class accommodation throughout year. Rates $15.00 and $20.00 weekly. Hopewell Lodge, Stayner, Ontario.

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OLD established Home since 1906 in the Town of Dundas has a limited number of vacancies for elderly women in good health. For particulars apply to—Mrs. Gertrude Armstrong, Superintendent, 34 Hatt St., Dundas, Ont.

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CHRISTIAN pensioner for light farm duties in return for room and board. Apply Mrs. R. Meadows, Feronia, Ontario.

HOUSEKEEPER for modern home in Southwestern Ontario, with two adults. Box 8, THE UNITED CHURCH OBSERVER.

HELP WANTED

RELIABLE housekeeper needed at once for home of retired minister. Address Box 623, Grimsby, Ontario.

LOCH SLOY Rest Home, Winona, Ontario, needs additional help. Offers good home and remuneration to man or woman who likes elderly people. Toronto—WAlnut 2-2713, OXford 9-3153, or Winona 87.

COMPANION-HOUSEKEEPER for elderly widow crippled with arthritis (no nursing care needed). Good home and wages to right party. Apply to Mrs. R. M. Stephenson, Cabri, Sask.

FOR Albright Gardens, Beamsville—a community for retired ministers — man and wife to be caretakers for the Community. Free living accommodation provided. Apply Dept. of Pensions—299 Queen St. W., Toronto.

HOUSE WANTED

DREAM HOME WANTED

UNITED Church minister and wife, retiring 1959, need then compact modest-priced home with modern conveniences in town or village near Toronto. Garage, lawn, shrubbery desired; Church and stores within walking distance. Any suggestions? Box 2, THE UNITED CHURCH OBSERVER, Toronto, Ont.

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PIKE BAY, Bruce Peninsula — Holiday at "Lawrenceville" for health and relaxation, furnished cottages, spring-filled mattresses, electricity, boats and motors for rent—General store—Post Office. Warren Lawrence, Pike Bay P.O., Ont.

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CABINS accommodate 2 - 5 guests. Inside conveniences—private sandy beach—scenic location, boats, croquet, table tennis, etc. Lower rates before July 4th and after August 11th. Ideal for young families. Write W. B. Flumerfelt, High Falls Cabins, Bracebridge, Ont.

QUIET, homey atmosphere by Lake Couchiching —large airy rooms, housekeeping if desired. 4 doors from Champlain Park. Safe bathing. Rates: day, week, or longer. E. McKean, 258 Bay St., Orillia, Ont. Phone 5863.

VISIT beautiful Riding Mountain National Park. Scenic drives, outstanding golf course, recreation for all. Stay at Lee's Holiday Bungalows, Wasagaming, Manitoba. Phone 30.

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HOLIDAY RESORTS

GLENROY LODGE

on Hall's Lake in the Haliburton Highlands. For a vacation to remember!

ACCOMMODATION is the finest in cabin or lodge; all modern conveniences. Meals are generous, home-style, the best to be had. Friendly hospitality and a fine clientele assure you of an enjoyable stay. Write Elsie and Allen Bursey, R. R. 2, Minden, Ont., or phone Maple Lake 7-R-14.

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CABIN—small, light-housekeeping, near cottage—one mile from Lake Huron and town. Delivery of supplies—transportation to lake. Ideal for middle-aged person or persons. Box 5, THE UNITED CHURCH OBSERVER.

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No charge for first insertion.
Thereafter 6 cents a word, minimum $1.00.

Retired minister wanted for Lake Megantic, Que. Will welcome inquiries. For further information write J. B. Lavalliere, Box 878, Lake Megantic, Que.

Inkerman pastoral charge, three appointments, Dundas - Grenville Presbytery, now vacant. Interested ministers please write Harry Williams, Mountain, Ont.

Sharbot Lake United Church, a three point charge, requires the service of a minister commencing July 1st. Please communicate with Leslie Miller, Sharbot Lake, Ont.

Romney - Glenwood four-point Pastoral Charge, Kent Presbytery, vacant July 1st. Interested ministers please write Harvey Wharram, R. R. 1, Wheatley, Ontario.

The newly amalgamated charge of Pierson, Man., and Gainsborough, Sask., desires a minister July 1, 1956. Four points in summer, 55 miles, two points in winter, 16 miles. Please write to W. A. Carr, Gainsborough, Sask.

Melfort two-point charge, Prince Albert Presbytery, will be vacant August 30th. Interested ministers please write to George Newfeld, Box 87, Melfort, Sask.

Levack, two-point pastoral charge, Sudbury Presbytery, vacant June 30th, 1956. Interested ministers please write Mr. Ralph Crawford, Levack P.O., Ontario (Hardy Mine).

Big River First United Church, a four-point charge, requires the services of a minister from July 1st. Prince Albert Presbytery. Interested ministers please write James S. Forbes, Big River, Sask.

The Franklin Centre Charge, Montreal Presbytery, is vacant. Interested ministers please write Mrs. J. Manning, Franklin Centre, Quebec.

Morpeth Charge, Kent Presbytery, vacant June 30, 1956. Interested ministers please contact Glen Heddlethwaite, R.R. 4, Blenheim, Ontario.

The Emerson Pastoral Charge of Emerson, Manitoba, in the Winnipeg Presbytery, having a four-point charge with three preaching appointments, will be vacant at the end of June, 1956. Interested ministers please write Mr. T. C. Scobie, Box 67, Emerson, Manitoba.

Fullarton Pastoral Charge in Perth Presbytery requires a minister July 1st for three-point charge. Interested ministers please contact Charles Walkom, Secretary Pastoral Relations Committee, Fullarton, Ontario.

Zion Charge, Carleton Place, Ont., vacant June 30, 1956. Interested ministers please write Mr. M. R. Ferguson, R. R. 2, Carleton Place, Ontario.

Flesherton Charge, Grey Presbytery, Ont., three-point charge, vacant June 30th. Interested ministers please write Mr. Russell Park, Box 62, Flesherton, Ontario.

Bulletin Board

United Theological College, Alumni Association, Montreal, will hold its Annual Meeting in Divinity Hall, Sept. 18th and 19th. Birk's Lecturer will be Dr. H. Craemer, Ecumenical Institute, Bossy, Switzerland. For billeting arrangements write Rev. P. J. Lambert, 78 Brookhaven Ave., Dorval, Que.

Marriage

JOHNSTON – DUNCAN – Edward Irvine Johnston, B.A., B.D., minister of St. Paul's United Church, Ormstown, Quebec, was recently united in marriage to Gladys Margaret Duncan, Reg.N., of Ormstown, Quebec.

St. Andrew's Church, Toronto, Rev. W. Morrison Kelly, minister, marked the 80th anniversary of the Woman's Missionary Society with a gathering of former members, including seven presidents, and friends. Miss Dorothy Kilpatrick, on furlough from India, was the special speaker. A history of the organization had been prepared, and old record books were on display.

• *The African Methodist Episcopal Church,* for the first time in its history has granted permission for women to become local elders. The action makes it possible for women to consecrate the communion elements.

Our Appreciation

YOUR increase in contributions is over 21% to June 1st. Your Missionary and Maintenance Department herewith and now would express its deep gratitude to the whole Church for this splendid effort and achievement. Never before have we had such a steady and sustained increase.

The Summer Holidays will soon be upon us. May I request you all to continue your unfailing support. I was going to use the word "urge" instead of "request." In the light of your achievement the word "urge" doesn't seem to fit. Our gratitude is tinged with humility and an abiding sense of the goodness of God.

Newfoundland	$ 7,918.66	$ 12,229.14
Maritime	101,458.85	121,825.36
Montreal and Ottawa	126,817.76	150,007.64
Bay of Quinte	91,764.49	106,196.85
Toronto	250,821.46	304,691.18
Hamilton	175,112.80	205,074.01
London	124,672.14	157,064.15
Manitoba	68,514.28	77,501.79
Saskatchewan	55,793.17	62,350.64
Alberta	71,169.57	84,548.43
British Columbia	77,974.36	91,810.72
Donations	7,878.24	18,935.93
	$1,159,985.78	$1,392,235.84

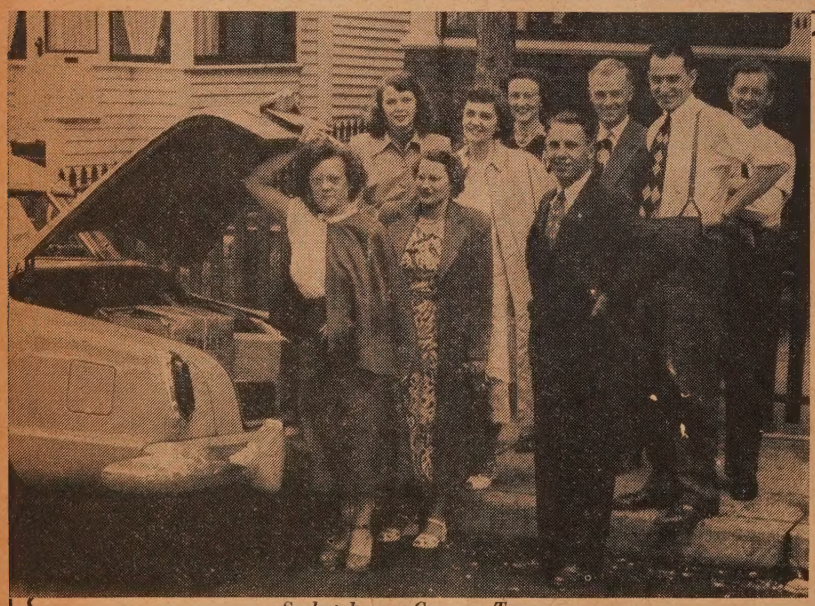
Increase to date—$232,250.

H. E. D. ASHFORD.

Births

MACLEOD—To the Rev. and Mrs. Ian MacLeod at Otaru, Japan, a son, John Edwin, born on May 4th, 1956.

WATT—To Dr. W. Donald and Mrs. Watt (formerly June Lines, Reg.N.) at Queen Charlotte City Hospital, B.C., a daughter, Victoria Joy, a sister for David and George.



Saskatchewan Caravan Team

SUMMER CARAVANERS

150
CARAVANERS SERVING THIS SUMMER
SALARY—NIL

200
SUMMER CAMPS

5,289
SUNDAY SCHOOLS

658,633
PUPILS

Our Programme

REACH • TEACH • WIN (for Christ)

THE BOARD OF CHRISTIAN EDUCATION
through
THE MISSIONARY AND MAINTENANCE FUND • THE UNITED CHURCH OF CANADA